ISLAMICJERUSALEM STUDIES
A GUIDE

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

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ABD AL-FATTAH M. EL-AWAISI

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Monograph on Islamicjerusalem Studies 8

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DEDICATION

To my beloved home and concept, Islamicjerusalem.

To those individuals, colleagues, and close friends who believe that nothing is impossible, and that dreams can be changed into reality.

To my students who showed their enthusiasm, working as a team, and have been inspired to become part of the next generation of young scholars in Islamicjerusalem Studies.

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NEW INTERPRETATION BY LEADING ACADEMIC WILL HELP TO BEAT MUSLIM TERRORISTS

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INTRODUCTION

Nearly thirteen years have passed since the author and his wife, Aisha al-Ahlas, established the Islamic Research Academy (ISRA) in London on Thursday 27 Safar 1415 AH/4 August 1994.[1] The beginning was humble but it bore the seeds of a global academic project. In accordance with the saying, 'The facts of today are the dreams of yesterday, and the dreams of today are the facts of tomorrow', and based on the approach of specialisation and integration, the new field of inquiry of Islamicjerusalem Studies pursued the understanding of the principle of gradual establishment and development. The date of the field's formal foundation is not fortuitous, corresponding as it does to two important events in the history of Islamicjerusalem. 26 Safar 11 AH was the day that the Prophet Muhammad ordered the preparation of Usama Ibn Zaid's mission; this was the third and last event in the Prophet's lifetime towards the *Fatih* of Islamicjerusalem. In addition, 27 Safar 589AH was the day that Salah al-Din died.

Through his academic work, Abd al-Fattah El-Awaisi, the founder of the new field of inquiry of Islamicjerusalem Studies, was very concerned and painfully aware of the lack of academic studies on Islamicjerusalem, especially those addressing the issue of Islamicjerusalem from Arab and Muslim viewpoints. The history of Islamicjerusalem has suffered distortion, falsification and alteration. Most of our historical researches, specifically those related to the history of Islamicjerusalem before the first Islamic *Fatih*, are limited to biblical and Orientalist studies. For example,

the Orientalists tend to underestimate the relevance of the Qur'an and Hadith to the thinking of the Muslims, and may indeed regard allusions to the Qur'an and the Prophet as merely a sort of general piety with little direct bearing on the postures and politics of the Muslims vis-à-vis Islamicjerusalem. In addition, most studies on Jerusalem focus either on the Jewish or the Christian aspects of the City.

As most of these researches tend to adopt a biased point of view, one could argue that very little balanced academic work has been done on Islamicjerusalem. Indeed, the difficulty is to adopt a neutral approach in the case of a holy region such as this, where the competing claims of the adherents of the three world religions and the international interest meet and clashed. For a long time, the founder has been adamant that 'the political agenda and its activisms and scholarship be separate.' He argues very strongly that 'political movements, religious or secular, restrict the intellectual development of scholars and impose restrictions on their freedom of thought.' He also argues, 'To be taken seriously, any academic agenda should be taken away from religious or political agendas.' However, he encourages engagement and co-operation between 'Knowledge and Power'.

Two years of dedicated examination and serious research highlighted this desperate situation. This led the founder to conclude that there is a crucial need for a global academic alternative that would fill the vacuum with constructive work. It is vitally important to note that the founder was very keen to escape the trap of reacting to others by creating debates which would lead those others to adopt a defensive side instead. Accordingly, the new field was set within 'a new academic frame of reference' and a new branch of human knowledge has quickly become recognised on the international scene, which is now known as 'Islamicjerusalem Studies'.

Since 1994, the field had gone from strength to strength in building the elements of the new frame of reference. Indeed, the field has passed several important milestones on the road to its

establishment. To establish the 'new frame of reference' and the new field of inquiry, the founder has executed a strategic plan and an integrated programme of work on Islamicjerusalem, including several distinguished academic events and activities.

In the last thirteen years, the founder has made significant contributions and attained several objectives in Islamicjerusalem Studies. For example, he has contributed positively to establishing a better cultural understanding of the new field of inquiry by providing an essential contribution to knowledge on Islamicjerusalem Studies and establishing a new field of inquiry within the British institutions of higher education on Islamicjerusalem. Initially, it was through the Islamic Research Academy (ISRA) that the founder planned for research and scholarship to take place in building the foundations of the vision for the new field of inquiry. However, practical steps were also needed to develop and integrate this new field within the British institutions of higher education.

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Not only was the new field of inquiry of Islamicjerusalem Studies established successfully, it offered now at postgraduate level at British Universities. This was initiated when the founder introduced the new unit on 'Islamic Jerusalem' which he taught at undergraduate level at the University of Stirling. The new course was a unique unit and was part of his vision to establish the concept of Islamicjerusalem Studies within academia. Indeed, this was another practical step toward achieving the vision. Later on, this unit was developed into an MLitt. degree in Islamicjerusalem Studies delivered by the Al-Maktoum Institute for Arabic and Islamic Studies and awarded initially by the UAD and currently (from September 2004) by the University of Aberdeen.

The field was given a great boost by the generosity of His Highness Shaikh Hamdan Bin Rashid Al-Maktoum, Deputy Ruler of Dubai, and the United Arab Emirates Minister of Finance and Industry. His Highness Shaikh Hamdan showed his passion for the development of this new field of inquiry of by initially providing scholarships for young scholars from all round the

world to pursue Islamicjerusalem Studies at postgraduate level. This passion and commitment of Shaikh Hamdan Bin Rashid Al-Maktoum led to the establishment of the Al-Maktoum Institute for Arabic and Islamic Studies in Dundee. The main focus of the Institute is to promote the new field of inquiry of Islamicjerusalem Studies on the international arena from within British academia. In 2003, Mr Mirza al-Sayegh, Chairman of the Institute Board, who played a major role in facilitating the scholarship scheme and helping to establish the Institute, stated that 'the most recent and perhaps the clearest example of His Highness Shaikh Hamdan's commitment in ensuring the development of Islamicjerusalem Studies is the establishment of the Al-Maktoum Institute here in Dundee.' Indeed, the creation of the first chair in Islamicjerusalem Studies, the establishment of the Centre for Islamicjerusalem Studies and the new taught M.Litt. on Islamicjerusalem Studies at Al-Maktoum Institute for Arabic and Islamic Studies took a great part in promoting the new field of inquiry. All these are serious efforts that further enhance the institutional development of Islamicjerusalem Studies within British higher education.

In short, the Islamic Research Academy was the first institutional framework from which the founder successfully established this new field of inquiry. The promotion and development of the new field has been institutionalised by the establishment of the Al-Maktoum Institute for Arabic and Islamic Studies, especially the Centre for Islamicjerusalem Studies at the Institute. The founder's strategic plan to establish the new field of inquiry of Islamicjerusalem Studies could be divided into three distinct stages. The first stage (the stage of planning and foundation) was through the establishment of ISRA and its activities and achievements; the second stage (the stage of institutional development) came about through the institutions of British higher education; and the third stage (the stage of dissemination worldwide) was to come through the institution of Arab and Muslim higher education establishments. Indeed, through ISRA, he planned for research and scholarship to take place in building the foundations of the vision for the new field of enquiry. He successfully developed and integrated this new field of inquiry into the British academic

system, especially through the Al-Maktoum Institute for Arabic and Islamic Studies.

The author is not sure where to draw the line between the first and second stages. One could argue that it was in 1998, near the time of the second conference on 22 August 1998 or, more accurately, when he began to think of introducing the field at the undergraduate university teaching level at the beginning of the autumn semester of 1998. However, HH Shaikh Hamdan Bin Rashid Al-Maktoum's generosity in funding several postgraduate scholarships in Islamicjerusalem Studies in April 1999 could be argued to be the turning point in this respect. Indeed, the involvement of Shaikh Hamdan in supporting the development of this new field was very crucial. The Islamicjerusalem Studies, as with any branch of knowledge, needed two basic conditions to develop and to sustain success: 'knowledge' and 'power'. The Islamic Research Academy, at the beginning, and the Centre for Islamicjerusalem Studies, now, have fulfilled the first condition; and HH Shaikh Hamdan Bin Rashid Al-Maktoum has fulfilled the second. In short, it could be argued that the main reasons behind the success of the project are related to the uniquely close relationship between the two elements, 'knowledge' and 'power'; the new field of knowledge of Islamicjerusalem Studies founded by the author and the power of support and encouragement to develop this knowledge brought about by Shaikh Hamdan Bin Rashid Al-Maktoum. Indeed, this model of relationship between a ruler and a scholar led to the successful translating of both visions and dreams into reality.

In addition, the fifth conference in 2003 was a turning point in the history of the new field of inquiry. The founder presented for the first time the definition of Islamicjerusalem and what he meant by this new terminology. He stated that 'Probably you are now confused like me several years ago when I was trying to come to an understanding of what I mean by Islamicjerusalem. I should admit that it took me nearly three years to come to the definition which I would like to present to you.' He defined the three elements of the definition: its geographical location (land), the

population (people), and the vision to administer that land and its people. He argued that 'Islamicjerusalem is not a city, but a region which includes several cities'; and presented the unique vision of Islamicjerusalem, its exclusivity and plurality. Most significant was the new and innovative theory which he called 'the Circle Theory of Islamicjerusalem' based on new interpretations of core Islamic sources and history. In addition, one could argue that the new field has revealed greater insights into several disciplines such as Qur'anic and Hadith interpretations, and has clarified several contradictory historical events.

The founder successfully achieved his dream when he went on to establish specialised academic institutions, initially the Islamic Research Academy in 1994, and then the Al-Maktoum Institute for Arabic and Islamic Studies in 2001. One could argue that the establishment, in the last thirteen years (1994-2007), of these two institutions was based on the understanding of the principle of gradual establishment and development, the approach of specialisation and integration where each of these two foundations are specialised in a specific area of knowledge or activity but working with each other in harmony, co-operation and assimilation, and indeed is a practical implementation of the founder's methodology of studying and understanding of history.

Indeed, Islamicjerusalem Studies is a new field of inquiry, and a new branch of human knowledge based on interdisciplinary and multidisciplinary approaches to the study of the Islamicjerusalem region. It was founded by Professor Abd al-Fattah El-Awaisi, a British Arab historian, in the UK in 1994. He is working towards educating the next generation of scholars, both nationally and internationally, and addressing the needs of our societies by investing in human capital through preparing and developing an international core academic team of young graduates, as specialists in the field, who meet the international standard. To achieve his vision, an academic referred journal *Journal of Islamicjerusalem Studies* in both English and Arabic languages, has been published since 1997; as well as an 'Annual International Academic Conference on Islamicjerusalem Studies' has been held in the UK since 1997 (the

forthcoming conference is the ninth conference which will be held on 1 June 2007). To institutionalise this new field in the UK: the post of 'Chair in Islamicjerusalem Studies' was created in 2001, the research centre 'Centre for Islamicjerusalem Studies' was established in 2002, taught and research postgraduate programmes which lead to MLitt and PhD degrees from the University of Aberdeen have been founded, a number of research dissertations and theses have been written in the field (10 PhD theses and 24 dissertations) between 2002 and 2006, and a number of monographs have been published in this field, including the groundbreaking monograph *Introducing Islamicjerusalem* which was launched in three countries: UAE at Zayed University on 25 December 2005, Scotland – UK at the Scottish Parliament in Edinburgh on 30 January 2006, and Qatar at Qatar University on 9 March 2006. In addition, it was translated and published in Arabic by Dar El-Fikr El-Arabi in Cairo in December 2006. It is also in the process of being translated and published (2007) in French and Malay.

In short, the last thirteen years of the field's history have been thirteen years of excellence, success, challenges, passion, and continuous innovation. The establishment of the new field of inquiry was a journey that took nearly a decade, 1994-2003, adopting the principle of gradual development and travelling through several stages. It also went through a number of stages on the road to its establishment through an integrated programme which included a number of new academic initiatives. Following the establishment of the Al-Maktoum Institute for Arabic and Islamic Studies in Dundee, several statements have been made about the foundation of the new field of inquiry of Islamicjerusalem Studies. On 21 April 2003, for example, the Lord Elder of Kirkcaldy, Chancellor of Al-Maktoum Institute, in his introduction to the 2003 International Academic Conference on Islamicjerusalem stated that 'We feel proud that the new field of inquiry of Islamicjerusalem Studies was founded through the intellectual and academic hard work of our Principal, Professor El-Awaisi. From the initial efforts, determination and clear vision of one man, we are now seeing this new field of inquiry flourishing.'

I would like to take this opportunity to thank everyone who has contributed to our successes and achievements in establishing and developing the new field of inquiry of Islamicjerusalem Studies. Special thanks to HH Shaikh Hamdan Bin Rashid Al-Maktoum for his support. I much appreciate the encouragement, support and help I have received from the whole of my family. Huge thanks to all of them: my daughters, sons and my beloved wife who shared with me every foundation step from which to establish the new field of inquiry of Islamicjerusalem Studies. I would like to thank all my friends, colleagues and students for their support in the last thirteen years.

During the last seven years (since 2000), several colleagues, students and friends have been asking the author to prepare a guide to introduce the new field of inquiry of Islamicjerusalem Studies. This was felt to be particularly important after the creation of the first chair in Islamicjerusalem Studies, the development of the first and unique taught Master's programme in Islamicjerusalem Studies, and the establishment of the Centre for Islamicjerusalem Studies at Al-Maktoum Institute for Arabic and Islamic Studies in Scotland. Accordingly, this guide has been written for readers, academic and otherwise, intellectuals and policy makers who are interested in taking this field of Islamicjerusalem Studies forward.

The aims of this book are to provide:

i) a guide in Islamicjerusalem Studies, providing a detailed account of its postgraduate programme/courses and its contributions to knowledge;
ii) an open and accessible introduction to the work the author has undertaken to institutionalise the field within Scottish higher education institutions;
iii) a possible model for future developments, offered for those who wish to take this field forward and possibly offer it at their higher educational institutions, in particular in the Arab and Muslim worlds.

Within an introduction and an epilogue, this book has been divided into two parts with nine chapters. Part One, Essential contributions to knowledge on Islamicjerusalem Studies, has three chapters. Chapter One, Setting the scene for Islamicjerusalem: a new concept and definitions, introduces the new concept and definitions of Islamicjerusalem and Islamicjerusalem Studies. It also discusses the background of these definitions and highlights the latest research in Islamicjerusalem Studies.

Chapter Two, Creating research culture in Islamicjerusalem Studies, focuses on the first chair in Islamicjerusalem studies, the unique research centre: Centre for Islamicjerusalem Studies, and the annual international academic conferences on Islamicjerusalem. Chapter Three, Publications on Islamicjerusalem studies, presents brief descriptions of all Al-Maktoum Institute Academic Press publications in Islamicjerusalem Studies including the *Journal of Islamicjerusalem Studies* and the contents of its issues since 1997 as well as publications in the field by other publishers.

Part Two, Unique postgraduate programmes in Islamicjerusalem Studies, has six chapters. Chapter Four, The first unique taught Masters programme and courses in Islamicjerusalem Studies, focuses on the first validation of the taught Masters programme, the first group of taught Masters students, and the second validation of the Masters taught programme. Particular attention is paid to the first programme review and development, and the change of programme/course titles from 'Islamic Jerusalem Studies' into 'Islamicjerusalem Studies'. It also highlights the programme aims, core knowledge, outcomes and structure. Chapter Five, Core courses in Islamicjerusalem Studies, presents detailed handouts of all core courses. Chapter Six, Optional courses in Islamicjerusalem Studies, presents short handouts of all optional courses. Chapter Seven, Assessment guidelines, presents guidelines to help preparing essays and other written work for courses in Islamicjerusalem Studies. Chapter Eight, Development of research skills in MPhil and PhD programmes, presents a check list of skills that the UK Arts and Humanities Research Council recommends as the skills that doctoral research students would be

expected to develop during their research training. Chapter Nine, PhD theses and MLitt dissertations in Islamicjerusalem Studies: 2003-2006, presents a list of all PhD and dissertations in the field.

I am very grateful indeed to my colleagues at Al-Maktoum Institute for their valuable comments and feedback on reading the first draft of this book. I am especially indebted to Miss Alya Rashid Burhaima, one of the 2006 Summer School students, for the cover design and to Dr. Khalid El-Awaisi, lecturer in Islamicjerusalem Studies, for the layout of the book.

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1 This background of the new field of inquiry of Islamicjerusalem Studies was based on Aisha al-Ahlas (2004), *Islamic Research Academy: 1994-2004, background, activities and achievements, with special reference to the new field of inquiry of Islamicjerusalem Studies* (ISRA, Scotland).

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PART ONE
ESSENTIAL CONTRIBUTIONS TO KNOWLEDGE ON ISLAMICJERUSALEM STUDIES

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1

SETTING THE SCENE FOR ISLAMICJERUSALEM: A NEW CONCEPT AND DEFINITIONS[1]

As an essential part of introducing Islamicjerusalem, it is important to be clear on what is meant by this new terminology; and a working definition needs to be established. A number of questions need to be raised. Is Islamicjerusalem the same as Jerusalem the city? What sort of Jerusalem are we talking about? Is it simply the area of al-Aqsa Mosque? (This is only one fifth of the Old Walled City.) Is it the Old Walled City of Jerusalem, East Jerusalem, West Jerusalem, Greater Jerusalem, the whole of Palestine or part of Palestine? These all address the question of a definition from a contemporary context. It is important however to link this to a historical context for a definition to be produced.

In addition to introducing new definitions of Islamicjerusalem and Islamicjerusalem Studies, this chapter discusses the background of the new field of inquiry of Islamicjerusalem Studies.

Background[2]

The establishment of the new field of inquiry of Islamicjerusalem was a journey that took nearly a decade, 1994-2003, adopting the principle of gradual development and travelling through several stages. It also went through a number of stages on the road to its establishment through an integrated programme which included a number of new academic initiatives and practical steps which include both developing institutional framework and the modes of delivery of the new field.

As part of his vision for the new field, the founder (author) paid particular attention to establishing the concept of Islamicjerusalem Studies in the building of its foundations. From the initial stages he was keen to provide practical steps to deliver the essential contributions of knowledge in the new field to the world of learning, and to encourage young researchers to specialise in this field. These have been delivered mainly through organising an annual international academic conference on Islamicjerusalem Studies (eight to date), the *Journal of Islamicjerusalem Studies*, and the securing of a good number of postgraduate research studentships in Islamicjerusalem Studies. These elements were very significant in creating the new frame of reference for the study of Islamicjerusalem. Indeed, both the annual conference and the *Journal* have successfully 'highlighted the gap in the available literature' on Islamicjerusalem Studies, provided the 'necessary knowledge' to develop the field, and have become an international discussion forum for scholars who are interested in the field[3].

Other serious practical steps were needed to institutionalise the development, integration and promotion of the field. These were initiated by developing the first new unit entitled 'Islamicjerusalem', which the author taught at undergraduate level at the University of Stirling. This unit has been developed into a taught Master's programme at Al-Maktoum Institute. Indeed, to pioneer the field, Al-Maktoum Institute embodied its founder's vision by inaugurating the first and unique taught Master's programme in Islamicjerusalem Studies worldwide. After the establishment of Al-Maktoum Institute came the creation of its first academic post, the first chair in Islamicjerusalem Studies. The Centre for Islamicjerusalem Studies was founded to focus all its efforts, on developing the new field, and to play a key role in this, as a natural progressive development aimed at structuring the research and teaching of Islamicjerusalem Studies.

Shaikh Hamdan Bin Rashid Al-Maktoum's passion and commitment ensured that development. In its initial and crucial stage, Shaikh Hamdan played an essential part by providing scholarships for young scholars to pursue Islamicjerusalem Studies

at postgraduate level. His second major involvement was when he established Al-Maktoum Institute. Aisha al-Ahlas argued that the 'main reason behind the success' of establishing the new field of inquiry of Islamicjerusalem Studies was the 'uniquely close relationship between the two elements, knowledge and power.'[4] This formal model of relationship between ruler and scholar is absent in Arab and Muslim countries. Indeed, as stated in the *Dundee Declaration for the Future Development of the Study of Islam and Muslims* on 18 March 2004, one of 'the crises in the contemporary Muslim world is the absence of co-operation between knowledge and power.'

Definitions

In the first few years of establishing the new field, a number of Arab and Muslim scholars were very concerned about this new terminology, especially the word 'Islamic'. Their main worry was that the use of this word could open up hostility and non-acceptance by some Western scholars. At that time, the author's main contention was that, without the term Islamic, the whole terminology would lose its niche, meaning and definition. In addition, if it were to be only Jerusalem without the term Islamic, which Jerusalem would we be talking about? There were also many research and teaching programmes in Jerusalem Studies already which meant that our contribution to knowledge would be very limited. However, Islamicjerusalem opened up a new area of specialisation with a new frame of reference. Probably the term Islamic could be the right term to shock, cover new ground, promote serious dialogue and initiate debates that may shed light on new lines of explanation and new horizons of critical thinking.

After the initial research on Umar's Assurance of Safety to the people of Aelia, the author started from 2000 to develop his new findings. In 2004 this helped to define both Islamicjerusalem and Islamicjerusalem Studies. Indeed, Umar's Assurance was the jewel of the first Muslim *Fatih* (i.e., introducing a new stage and vision) of Aelia, and the beacon for developing Islamicjerusalem's unique and creative vision and nature.

I Islamicjerusalem

Aisha al-Ahlas argued that the fifth international academic conference on Islamicjerusalem Studies held on 21 April 2003 was 'a turning point' in the history of the new field of inquiry of Islamicjerusalem Studies[5]. Although the founder was the one who in 1994 had invented this new terminology of Islamicjerusalem, a coherent definition was not possible when the author was trying, especially in the last five years (2000 – 2005), to come to an understanding of what he specifically meant by Islamicjerusalem. This is due to the complex nature of the concept.

On 21 April 2003 in the fifth international academic conference on Islamicjerusalem 'Islamicjerusalem: Prophetic Temples and al-Aqsa Mosque: Demystifying Realities and Exploring Identities', the author presented a keynote speech on 'Exploring the identity of Islamicjerusalem'. Here he publicly admitted that, 'It took me nearly three years to come to the working definition which I would like to present to you today.' He added, 'We need to start with a working definition. So, what do we mean by Islamicjerusalem? …'

Although the founder did not at that time present his final definition of Islamicjerusalem, his presentation contained the key elements: 'There are three elements of this working definition. Its geographical location (land), its people (i.e.: who live or used to live there) and its vision to administer that land and its people. It is not possible to separate these three elements as they are interlinked. In addition, they are linked with their historical context.' (For the author, if geography is the theatre, history is the play.) For the first time, he argued that Islamicjerusalem is not a mere city or another urban settlement, but a region which includes several cities, towns and villages. So, Islamicjerusalem can be described as a region with the three key interlinked elements. Identifying the centre of the *Barakah* led him to develop a new significant innovative theory, 'the *Barakah* Circle Theory of Islamicjerusalem'. This theory is based on new interpretations of the core Muslim sources and history. He also made the same point when he presented his public lecture at the Academy of Islamic Studies at the University of Malaya on 24 September 2004.

However, what is presented here is the revised definition which takes into consideration the discussions the author has had since then, and the new definition of Islamicjerusalem Studies.

> **Islamicjerusalem** is a new terminology for a new concept, which may be translated into the Arabic language as *Bayt al-Maqdis*. It can be fairly and eventually characterised and defined as a unique region laden with a rich historical background, religious significances, cultural attachments, competing political and religious claims, international interests and various aspects that affect the rest of the world in both historical and contemporary contexts. It has a central frame of reference and a vital nature with three principal intertwined elements: its geographical location (land and boundaries), its people (population), and its unique and creative inclusive vision, to administer that land and its people, as a model for multiculturalism[6].

The term *Bayt al-Maqdis* has been used in the past in both core and early Muslim narratives and sources to refer to the Aelia region[7]. It may be claimed that Prophet Muhammad was the first to use the term *Bayt al-Maqdis* to refer to that region. Indeed he used both terms, Aelia and *Bayt al-Maqdis*, in many of his traditions. However, one can argue that the Arabs before the advent of Islam may also have used the same term to refer to the same region. Although the Prophet did use *Bayt al-Maqdis*, the author cannot be certain who was the first to use the term[8].

The word-for-word translation of the Arabic term *Bayt al-Maqdis* could be 'the Holy House'. This might be understood from a theological point of view, but it would definitely be difficult to understand from historical and geographical contexts. In addition, the use of the term *Bayt al-Maqdis* does not represent the definition which has been presented in this section. This is especially true after it became obvious that Islamicjerusalem is a new concept which carries historical, geographical, religious, cultural, and political backgrounds. In addition, it is also not only al-Aqsa Mosque nor the Walled City of Jerusalem, as some outdated

arguments might suggest. Indeed, it is not just a city nor yet another urban settlement, but a region which includes several villages, towns, and cities which has an inclusive multicultural vision. In short, the new terminology of Islamicjerusalem cannot be understood without placing it in historical, geographical and religious contexts.

However, the terminology Islamicjerusalem was a new concept which appeared and was used in its comprehensive sense for the first time originally in the English language by this author, as has been documented, characterised and defined in this chapter. It should be noted that Islamicjerusalem is one word not two separate words, i.e. Islamic and Jerusalem. It should also be made clear that Islamicjerusalem is not the same as Jerusalem or Islamic Quds *al-Quds al-Islamiyyah*. It is also different from Muslim Jerusalem as in Jewish Jerusalem and Christian Jerusalem. The historical period when the Muslims ruled Islamicjerusalem for several centuries should be called Muslim Jerusalem and not Islamicjerusalem, since Islamicjerusalem is a new concept. To illustrate this point, Umar Ibn al-Khattab's *Fatih* of the region is the first Muslim *Fatih* of Islamicjerusalem. Indeed, this should also apply to the later Muslim period up to 1917 and to any Muslim rule of Islamicjerusalem in the future. In addition, contemporary Muslim Jerusalem is shaped in part by dialogue with the concept of Islamicjerusalem, the classical and modern history of Muslims, and in part by response to external interests and influences in the region. Accordingly, contemporary Muslims seek to relate their heritage in Muslim Jerusalem from the concept of Islamicjerusalem and the Muslim past to the radical situation of today.

It is worth mentioning that, since its launch in the winter of 1997, the *Journal of Islamicjerusalem Studies* has also carried the Arabic term *Al-Quds al-Islamiyyah* or Islamic Quds. However, the author's new findings on Umar's Assurance of Safety to the people of Aelia have led to a change in the use of that Arabic term. The change of the Arabic title of the *Journal of Islamicjerusalem Studies* from *Al-Quds al-Islamiyyah* to Bayt al-Maqdis occurred in the summer 2000 issue. This was the same issue of the *Journal* which published the author's

article on Umar's Assurance in both the English and Arabic languages.

The last part of the definition has been partly borrowed from the political science theory of the three elements of any state, but replaces the concept of sovereignty with the vision of inclusivity and plurality of Islamicjerusalem. Indeed, this unique creative vision of Islamicjerusalem is more important than the issue of sovereignty in the case of Islamicjerusalem. It could be argued that the final product is normally the issue of sovereignty. However, the agenda for Islamicjerusalem should not be the desire to achieve colonial goals of ruling lands and people which could be based either on economic ambitions or on racist nationalist and theological claims, or on any other interests and claims. If there is no vision, or a vision of exclusivity, in Islamicjerusalem, sovereignty would naturally lead internally to oppression, divisions in society and its communities, and externally to the involvement of external powers to try to resolve these internal troubles and problems, which would lead to instability and barriers to the steady progress and prosperity of the region. Indeed, the unique aspect of Islamicjerusalem is highlighted through its vision, which presents a model for peaceful co-existence and a way for people from different religious and cultural backgrounds to live together in an environment of multiculturalism and religious and cultural engagement, diversity and tolerance.

This understanding of Islamicjerusalem as a model for multiculturalism was presented by the author, for the first time, in his public lecture on 'Islamicjerusalem as a Model for Multiculturalism' at the Academy of Islamic Studies at the University of Malaya on 24 September 2004. It was based on the findings of his research on Umar's Assurance in 2000. However, this chapter is the revised presentation, which takes into consideration the discussions the author has had since then, especially the revised version of Umar's Assurance, and the new definitions of Islamicjerusalem and Islamicjerusalem Studies.

II Islamicjerusalem Studies

The sixth international academic conference on Islamicjerusalem Studies organised on 31 May 2004 celebrated the tenth anniversary of the foundation of the new field of inquiry of Islamicjerusalem Studies. This was another significant event in the history of the new field. Indeed, in his keynote speech, the founder presented for the first time his definition of Islamicjerusalem Studies. However, what is presented here is the revised definition of Islamicjerusalem Studies, which has taken into consideration more recent discussions and the new definition of Islamicjerusalem.

> **Islamicjerusalem Studies** can be fairly eventually characterised and defined as a new branch of human knowledge based on interdisciplinary and multidisciplinary approaches. It aims to investigate all matters related to the Islamicjerusalem region, explore and examine its various aspects, and provide a critical analytic understanding of the new frame of reference, in order to identify the nature of Islamicjerusalem and to understand the uniqueness of this region and its effects on the rest of the world in both historical and contemporary contexts.

Indeed, Islamicjerusalem Studies is a field of inquiry which covers several disciplines, such as the study of Islam and Muslims, history and archaeology, art and architecture, geography and geology, environment and politics, and other related disciplines. Accordingly, it has interdisciplinary and multidisciplinary approaches which include historical and theological, theoretical and conceptual, empirical and cultural approaches. The new field also adopts the policy of escaping the trap of reacting to others and trying to engage with them through creating a new agenda, dialogue and debate on the subject which will lead to more constructive dialogue between scholars in several disciplines.

The new field will not only provide an understanding of Islamicjerusalem but will examine the new frame of reference within which Muslims approach Islamicjerusalem. Several questions will be key to addressing this point: What are the reasons

for Muslims having close links to and concern with Islamicjerusalem? What is the significance of Islamicjerusalem to Islam and to Muslims? Does Islamicjerusalem have any special status compared with any other region?

In-depth discussion of the various aspects and dimensions of Islamicjerusalem will open up new horizons for those interested in understanding its vision, nature and the reasons for its distinctness from other regions. For example, the study of the inclusive vision of Islamicjerusalem should not only be restricted to its people's religions and cultures, it should also include 'equal measures' of the roles of its two genders, male and female. A promising young Egyptian scholar, Sarah Hassan, argues that:

Women as much as men left their marks in the beginning of the Muslim history of, and the physical attachment to, Islamicjerusalem, and both genders played a role in asserting its inclusiveness to religions and genders. [Only] when this crucial element of inclusiveness is sufficiently taken into account, can Islamicjerusalem become a model for 'multiculturalism' in practice.[9]

As gender has become 'a useful category of historical analysing',[10] the author agrees with Sarah Hassan's argument that 'the usage of gender as a tool to analyse both its (Islamicjerusalem) past and present is a necessity for the completion and advancement of this new field of inquiry (of Islamicjerusalem Studies)'[11].

In order to demonstrate this inclusive vision, there is a need to use gender as a tool of analysis in approaching the study of Islamicjerusalem through examining the active role played by Muslim women and their vital contributions in underpinning and demonstrating the significance of Islamicjerusalem. This calls for a re-examination of the interpretation of the Qur'anic verses, the Ahadith that were narrated, and the Muslim juristical rulings that were made by Muslim women and compare them with those made by Muslim men regarding Islamicjerusalem. Also Muslim women's participation should be compared and their role reinstated in the

making of Islamicjerusalem history in all its periods. For example, Sarah Hassan claims of the Mother of Believers, Safiyyah Bint Huyayyi Ibn Akhtab that her 'life story in general, and her visit to Islamicjerusalem in particular, illustrate vividly how the whole process of negotiating her Jewish background and her Muslim religion culminates in Islamicjerusalem'[12].

In addition, this new field could be argued as consolidating the Qur'anic, Hadith and Muslim historical disciplines by shedding light on new lines of explanation. Numerous verses revealed about Islamicjerusalem in the Qur'an, and about the frequency with which the Prophet spoke about Islamicjerusalem[13], lead one to argue that the new field has revealed greater insights into several disciplines such as the interpretation of the Qur'an and the Hadith. In addition, it has clarified several contradictory historical events and resolved a number of problematic historical issues.

Finally, one could argue that a definition should be short, precise and to the point, yet these definitions of Islamicjerusalem are very long. However, what has been provided for the first time is a scholarly presentation of what can be fairly eventually characterised and defined of Islamicjerusalem and its field. So the definition is not only the definition but also the characteristics of these definitions. Moreover, these definitions which appear for the first time in this format try to shock, confuse, and throw doubt on some of what has been taken for granted in the past by scholars representing various schools of thought, trends, and approaches. Such definitions also aim to raise questions and provide researchers and scholars in the field with the key aspects of Islamicjerusalem.

Although these definitions are the author's most important contributions to the field, they should be considered as working definitions, to set the scene for the field's future development. They by no means claim to be theological or divinity *Ilahiyyat* definitions which cannot be changed or developed, as some Muslim traditionalist theologians would claim. They are, as in the case of Islamicjerusalem Studies, characterised and defined as a

new 'branch of human knowledge'. Indeed, there are human explanations and interpretations of new concepts and terminology which are continually subject to change and development based on the latest scholarly research in the field.

In short, with determination and clear vision the new field of inquiry of Islamicjerusalem Studies was founded, together with interdisciplinary and multidisciplinary approaches, and a new frame of reference on Islamicjerusalem was established. Through the establishment of the Academy, the founder (author) planned that research and scholarship take place in building the foundation stones of his vision for the field. In addition, through taking practical steps, he institutionalised the development, integration and promotion of the new field within academia, especially within the British higher education establishments.

البروفيسور الدكتور

1 This is the first chapter in Abd al-Fattah El-Awaisi (2006) *Introducing Islamicjerusalem* (Al-Maktoum Institute Academic Press) with update on the latest research on Islamicjerusalem Studies.

2 This background of the new field of inquiry of Islamicjerusalem Studies was based on Aisha al-Ahlas (2004), *Islamic Research Academy: 1994-2004, background, activities and achievements, with special reference to the new field of inquiry of Islamicjerusalem Studies* (ISRA, Scotland).

3 Ibid., p. 35.

4 Ibid., p. 80.

5 Ibid., p. 32.

6 According to the Oxford English Dictionary, terminology means a 'set of terms relating to a subject'; term (s) means 'a word or phrase used to describe a thing or to express an idea'; concept means 'an abstract idea'; abstract means 'having to do with ideas or qualities rather than physical or concrete things'; nature means 'the typical qualities or character of a person, animal, or thing'; and vital means 'absolutely necessary'. The author is very grateful to Sarah Hassan, an MLitt postgraduate student in Islamicjerusalem Studies, for collecting these definitions from the Oxford English Dictionary.

7 Othman Ismael Al-Tel (2003), The first Islamic conquest of Aelia (Islamicjerusalem): A critical analytical study of the early Islamic

historical narrations and sources (Al-Maktoum Institute Academic Press, Scotland), p. 291. Khalid El-Awaisi (2007), Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries (Al-Maktoum Institute Academic Press).

8 For the use of this terminology *Bayt al-Maqdis* see Khalid El-Awaisi (2007), Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries.

9 Sarah Mohamed Sherif Abdel-Aziz Hassan (2005), *Women: Active Agents in Islamising Islamicjerusalem from the Prophet's Time until the End of the Umayyed Period,* (Unpublished Master's dissertation, Al-Maktoum Institute for Arabic and Islamic Studies), p. 69.

10 Joan Wallach Scott (1999), *Gender and the Politics of History*, (Columbia University Press, New York), pp. 28-50.

11 Sarah Mohamed Sherif Abdel-Aziz Hassan (2005), *Women: Active Agents in Islamising Islamicjerusalem from the Prophet's Time until the End of the Umayyed Period,* pp 2-3.

12 Ibid., p. 54. In the conclusion, Sarah Hassan presented her dissertation as 'merely the cornerstone for a whole range of possible further gender studies on Islamicjerusalem. The interdisciplinary and multidisciplinary approaches that characterise Islamicjerusalem Studies must be utilised in further discussions and examinations of gender in Islamicjerusalem.' p. 69.

13 Abd al-Fattah El-Awaisi (1998), 'The significance of Jerusalem in Islam: an Islamic reference', *Journal of Islamicjerusalem Studies,* vol. 1, no. 2 (Summer 1998), p. 49.

2

CREATING RESEARCH CULTURE IN ISLAMICJERUSALEM STUDIES

As part of his vision for the new field, the founder paid particular attention to establishing the concept of Islamicjerusalem Studies in the building of its foundations. From the initial stages he was keen to provide practical steps to deliver the essential contributions of knowledge in the new field to the world of learning, and to encourage young researchers to specialise in this field. These have been delivered mainly through organising an annual international academic conference on Islamicjerusalem Studies (eight to date), the *Journal of Islamicjerusalem Studies*, and the securing of a good number of postgraduate research scholarships in Islamicjerusalem Studies. These elements were very significant in creating the new frame of reference for the study of Islamicjerusalem.

The past five years have seen a number of very significant initiatives in Islamicjerusalem Studies which are not only enhancing the research culture in the field, but have established Al-Maktoum Institute as a centre for excellence and a major innovative contributor to international academic debates on Islamicjerusalem Studies.

First Chair in Islamicjerusalem Studies

The academic activities of Al-Maktoum Institute started with the appointment of the First Chair in Islamicjerusalem Studies. The vacancy for this first post was advertised widely in the academic world and the Institute received some very good applications before the closing date of 16 April 2001. Three short-listed

candidates from the United Kingdom, Germany and Switzerland - were interviewed on 5 May 2001 by an independent Appointing Committee consisting of four academics from the University of Stirling, University of Manchester Institute of Science and Technology, University of Wales and University of Leiden in The Netherlands. The Appointing Committee decided to offer the post to Professor Abd al-Fattah El-Awaisi.

Unique Research Centre: Centre for Islamicjerusalem Studies

As a research-led institution, Al-Maktoum Institute for Arabic and Islamic Studies is committed to developing and promoting the new field of inquiry of Islamicjerusalem Studies. It has been very active in developing research culture and in supporting the research activities of its staff and students in Islamicjerusalem Studies. Indeed, the development of Islamicjerusalem Studies as an academic field takes a central place at the Institute. To institutionalise the advancement of this new field, the Institute Board decided, on 28 January 2002, to establish the 'Centre for Islamicjerusalem Studies' to advance research and scholarship in Islamicjerusalem Studies. The Centre, which is led by the founder of the new field himself, Professor Abd al-Fattah El-Awaisi, was established so that efforts could be focused on producing scholarly works in the field. The promotion of this new field of inquiry is an integral aim of the Centre, and this involves developing further the field of Islamicjerusalem Studies within academia and encouraging young scholars to specialise in the field. In short, The Centre for Islamicjerusalem Studies was founded to focus all its efforts, on developing the new field, and to play a key role in this, as a natural progressive development aimed at structuring the research and teaching of Islamicjerusalem Studies.

From 28 January 2002 to the present date, the role of the Director of the Centre for Islamicjerusalem Studies has been held by the Principal and Vice-Chancellor. Therefore several of the duties and responsibilities of the role of the Director have been combined with the duties as Principal and Vice-Chancellor, mainly for the

efficient day-to-day running of Al-Maktoum Institute. However, throughout this time the position of Director of the Centre has not been specifically defined.

With the growth and development of Al-Maktoum Institute, and particularly because of the development of an academic staff group who are now gaining in some experience, there is currently a need to re-evaluate and define the role of the Director of the Centre. The aim is to re-establish this position as a role for a member of academic staff, to enable the efficient administration of the research centre. This would then make it possible to clearly separate the role of Director of the Centre from the Principal, and therefore strengthen the structure and the human resource base of Al-Maktoum Institute.

Primarily the role is defined in terms of academic leadership, particularly in the areas of research in Islamicjerusalem Studies. The Director is to oversee and manage all aspects of academic development at the Institute in the areas of Islamicjerusalem Studies. This will be implemented through the following duties: management of the academic development in research issues in Islamicjerusalem Studies, and taking an active role in promoting and developing the new agenda of the Institute within the work and activities of the Centre. The position of Director of the Centre is to provide a structurally very important 'middle-management' role within the Institute, to reflect the growth of academic staff, and research activities, as well as provide a key mechanism for future staff development.

Dr Khalid El-Awaisi, who holds the lectureship in Islamicjerusalem Studies at Al-Maktoum Institute, has been appointed from 1 August 2007 as the Director of the Centre for Islamicjerusalem Studies.

Annual International Academic Conference on Islamicjerusalem

Among the major activities of Centre are organising the annual international academic conference on Islamicjerusalem Studies and publishing the *Journal of Islamicjerusalem Studies*.

1. The 1997 Conference

The 1997 Inaugurated International Academic Conference was a great success, with very positive response from all participants and very favourable comments and reports from the various media attendees. The Conference was officially opened by Mr Ernie Ross (then MP and Chairman of the Foreign Affairs Committee in the Labour Party and Chairman of the Labour Middle East Council), who welcomed the advent of this Annual Conference and outlined the Labour Party's policy towards Jerusalem. Many new and stimulating ideas were to be heard from the various speakers at the Conference, and particularly thought provoking were those of the keynote speakers, Professor Yusuf al-Qaradawi (Qatar University) and Karen Armstrong (London). Other participants included Sir Terence Clark, and Sir Cyril Townsend.

2. The 1998 Conference

The 1998 International Academic Conference was also a great success. The Conference was officially opened by Lord Watson (Honorary President of ISRA) and Dr Phyllis Starkey MP (Chair of All Party Britain-Palestine Group and Vice-Chair of the Labour Middle East Council). Many new and stimulating ideas were to be heard from the various speakers at the Conference, and those of the keynote speakers, Professor Ibrahim Zaid al-Kilani (University of Jordan) and Professor Kenneth Cragg (Oxford) were especially interesting. Other participants included Michael Adams (University of Exeter), Dr Marwan Abu Khalaf (Institute of Islamic Archaeology – al-Quds University), Faris Glubb (University of York), Mr Raif Nijem (Royal Committee for Jerusalem Affairs: Amman-Jordan), and Professor Abbas Jirari (Royal Moroccan Academy and representative of King Hassan II of Morocco to this Conference).

3. The 1999 Conference

The 1999 International Academic Conference 'Muslim – Christian Relations in Jerusalem' was also a great success. The Conference was officially opened by Sir Cyril Townsend (Honorary President of the Academy) and Mr Tony Lloyd MP (Minister of State for Foreign and Commonwealth Affairs, 1997-1999). Many new and stimulating ideas were to be heard from the various speakers at the Conference, not forgetting those of the keynote speakers, Professor Muhammad Said Ramadan al-Buti (University of Damascus) and Dr Michael Prior (St Mary's College – University of Surrey). Other participants included Abd al-Fattah El-Awaisi (University of Stirling), Mr Haithem al-Ratrout (Winner of Jerusalem Prize for Young Muslim Scholars for 1999), Mr Ernie Ross MP (Chairman of the Foreign Affairs Committee in the Labour Party and Chairman of the Labour Middle East Council), Dr Carole Hillenbrand (University of Edinburgh), Karen Armstrong (London), Duncan MacPherson (St Mary's College – University of Surrey), and Mrs Bridget Gilchrist (Director of Labour Middle East Council).

4. The 2000 Conference

The 2000 International Academic Conference 'Jerusalem in Islamic Jurisprudence and International Law' was also a great success. The Conference was officially opened by Lord Watson (Honorary President of ISRA), Mr Ernie Ross MP (Chairman of the Labour Middle East Council), and Mr Mirza Al-Sayegh (Private Secretary to HH Shaikh Hamdan Bin Rashid Al-Maktoum). The various speakers at the Conference produced many new ideas, especially the keynote speakers, Professor Wahba al-Zuhayli (University of Damascus) and Dr Mark Hoyle (Editor of the *Arab Law Quarterly*). Other participants included Dr Hugh Goddard (University of Nottingham), Abd al-Fattah El-Awaisi (University of Stirling), Professor Mohamed S. El-Awa (Egypt), Sir Cyril Townsend (Honorary President of ISRA), Professor Mohamed El-Said El-Dakkak (Vice-President of Alexandria University), Mr Ali Muhsen Hamid (Director of the League of Arab States in London), Dr Michael Heather (University of Northumbria), Dr Anas Abu Shady

(Al-Azhar University), and Mr Sabah al-Mukhtar (Arab Lawyers Network).

5. The 2003 Conference

The 2003 International Academic Conference on Islamicjerusalem was held on Monday 21 April 2003. The theme for this conference was 'Prophetic Temples and Al-Aqsa Mosque: Demystifying Realities and Exploring Identities'. This was the fifth time that a conference on Islamicjerusalem was held by the Islamic Research Academy and the first time had been organised jointly with the Al-Maktoum Institute. The uniqueness of this conference was that it presented new and innovative theories in Islamicjerusalem Studies, and it was highly successful conference. It was attended by participants mainly from Scotland but also from as far as the USA, the United Arab Emirates, Egypt, Israel and Palestine. The conference was introduced by The Lord Elder of Kirkcaldy, Chancellor of Al-Maktoum Institute, and Mr Ernie Ross MP, member of the Institute Council, read the Opening Speech on behalf of His Excellency Mr Mirza Al-Sayegh, Chairman of the Institute Board. The Lord Provost of the City of Dundee, Mr John Letford, also attended the Opening Session of the conference.

Professor Abd al-Fattah El-Awaisi presented an innovative paper entitled 'Exploring the Identity of Islamicjerusalem'. As the pioneer of this noble field of enquiry, Professor El-Awaisi explained what he meant by the term 'Islamicjerusalem'. He admitted that it had taken him three years to come to this definition and that it may take several years for it to be accepted by the wider public. He concluded that from his own research, Islamicjerusalem is a region that spans 40 miles by 40 miles with Al-Aqsa Mosque as the centre point. He also pointed out that Islamicjerusalem was established on the vision of inclusivity and plurality which led to the development of a peaceful and harmonious multicultural society in Islamicjerusalem. He indicated that Islamicjerusalem could be used as the model for the advancement of a multicultural, multi-religious society anywhere in the world. He also explained the 'Circle Theory', a new theory he

has developed based on new interpretations of the core Muslim sources and history.

The other main speakers were Professor George Wesley Buchanan, New Testament Emeritus Scholar (USA), and Mr David Sielaff from Associates for Scriptural Knowledge (USA). Professor Buchanan presented a paper on 'The Temple near the Spring of Siloan: Its Biblical Confirmation and Insights' while Mr Sielaff's paper was entitled 'The Jewish Temple Above the Gihon Spring: 1700 Years of Eyewitness Evidence.' Both speakers presented overwhelming evidence on the actual location of the Jewish Temple and they both confirmed that it is not the Al-Aqsa Mosque location of the Jewish Temple, as claimed by some. Both speakers also expressed disappointment at the claims that Al-Aqsa Mosque was built on the ruins of the Jewish Temple, because there was no solid evidence to support these.

Dr Othman Al-Tel was announced as the winner of the prestigious Islamicjerusalem Prize for Young Scholars 2002. The award is issued by the Islamic Research Academy to young scholars who submit outstanding published or unpublished academic research related to Islamicjerusalem Studies. Additionally, Shaikh Raid Salah was announced as winner of the Al-Maqdisi Award for his outstanding work on Al-Aqsa Mosque.

6. The 2004 Conference

The 2004 International Academic Conference on Islamicjerusalem was held on 31 May and 1 June 2004. Various individuals attended the Conference from different countries such as Malaysia, Palestine, United Arab Emirates, Saudi Arabia and the UK. The theme for this year's conference was 'The New Field of Inquiry of Islamicjerusalem Studies: Background, achievements and the future'. This was the sixth conference organised on Islamicjerusalem Studies but the first one to be organised solely by the Centre for Islamicjerusalem Studies at the Institute.

The significance of this conference was that it evaluated the New Field of Inquiry of Islamicjerusalem and discussed how to develop

it in the future. The conference also acknowledged and celebrated the 10th anniversary of the establishment of the project on 4 August 1994. Sir Cyril Townsend, the Honorary President of the Islamic Research Academy (ISRA) said in his opening remarks that he was happy and privileged to be associated with this great project. He was involved in the project from its early days when it was still in its initial stages. In addition, the founder of the field presented for the first time the concise definition of Islamicjerusalem Studies as 'a new branch of human knowledge which investigates all matters related to the Islamicjerusalem region and examines its various aspects with interdisciplinary and multidisciplinary approaches in order to understand the uniqueness of this region and its effect on the rest of the world'. During the conference, different areas on Islamicjerusalem Studies were discussed such as Knowledge and Power, and Building Knowledge, as well as the Future of Islamicjerusalem Studies. The speakers explored the past ten years of development and looked forward to future developments to establish this new field of inquiry within specific international academic locations.

At the end of the conference, an important document was issued by the delegation of the conference, titled 'The future development of the New Field of Inquiry of Islamicjerusalem Studies' which stated that, 'On the basis of the success so far in establishing this new field of inquiry in the UK, the Centre for Islamicjerusalem Studies is now looking towards promoting and expanding the new field on an international basis.' Indeed, the conference felt that teaching and research on Islamicjerusalem Studies should be encouraged and supported on an international basis. To this end, it is proposed to develop three regional centres/hubs from which the field can be promoted. These are the Al-Maktoum Institute as a base for Europe, a base in Malaysia for that country and for South East Asia, and a base within an Arab country.

A key part of the conference was ISRA's launch of its latest publication, a book by Aisha Al-Ahlas, entitled: *Islamic Research Academy (ISRA): 1994 – 2004, Background, Activities and Achievements,*

with special reference to the New Field of Inquiry of Islamicjerusalem Studies. This book makes a significant contribution to the history of the development of the first ten years of Islamicjerusalem Studies, and is a piece of 'insider research' of the highest quality which clearly shows that Aisha Al-Ahlas is a serious scholar and researcher in her own right.

As part of the conference programme and as a series of events planned to celebrate the tenth anniversary of the establishment of the New Field of Inquiry of Islamicjerusalem Studies, the Institute hosted a 'Ten Years of Innovation Dinner' on 31 May 2004. The event, at Dundee Hilton, was attended by around 80 dignitaries: academics, politicians, religious leaders, business associates and friends of the Institute. A special gift of a beautiful stone from Islamicjerusalem inscribed with Umar's Assurance of Safety to the people of Aelia was presented to several individuals who were associated with, or supported the project. Amongst the guests were Sir Cyril Townsend and Lord Watson of Invergowrie, who have been involved with the project from the beginning.

7. The 2005 Conference

On June 6 the 2005 International Academic Conference on Islamicjerusalem Studies entitled Islamicjerusalem: Definitions and Approaches was held at the Institute. The conference came as a response to an action point in the important document produced by the 2004 conference entitled 'The Future Development of the New Field of Inquiry of Islamicjerusalem Studies'. Accordingly, the conference was designed to review and explore the development of this new field of inquiry, looking in particular at the definition of the field produced by the Founder of the Field, Professor Abd al-Fattah El-Awaisi, along with examining the new research on the three interlinked elements of the definition of Islamicjerusalem: its geographical location and boundaries (land), its population (people) and its vision.

The conference was attended by various individuals from different countries such as Egypt, Malaysia, Palestine, United Arab Emirates

and the UK. During the conference several academic papers on Islamicjerusalem Studies were delivered.

8. The 2006 Conference

On 2 June 2006, the 2006 (eighth) International Academic Conference on Islamicjerusalem Studies entitled 'The Challenges of Islamicjerusalem' was held at the Institute. The conference focused on the challenging issues presented in Professor El-Awaisi's latest monograph *Introducing Islamicjerusalem*. In the last paragraph of the conclusion of this newly published monograph, he argued that 'several pieces of supporting evidence have been provided to support the author's central argument that Islamicjerusalem is not exclusive but inclusive and should be opened up 'to everyone in the universe', *Lil'alamin* as stated in the Qur'an (21:71), 'so that you should get to know one another' *Li ta'arafu* (Qur'an, 49:13), not that you may despise each other. This unique global common space of openness and *Barakah* has made Islamicjerusalem an ideal *Amal* (Hope) region where the one human family can make *Li ta'arafu*, live together in *Aman* and enjoy this *Barakah*'.

The topics of the conference included the new concept and definitions of Islamicjerusalem and Islamicjerusalem Studies, the *Barakah* Circle Theory of Islamicjerusalem and the geographical location and boundaries of Islamicjerusalem, the new terminology, the land of *Amal* (Hope) and the Prophet's strategic plan which he himself drew up for Islamicjerusalem, the vision of Islamicjerusalem as a model for conflict resolution, and the vision of Islamicjerusalem as a model for multiculturalism and a unique global common space where *Lil'alamin* can make *Li ta'arafu*.

9. The 2007 Conference

On 1 June 2007, the ninth International Academic Conference on Islamicjerusalem Studies entitled 'Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries' will be held at the Institute. To many contemporary scholars and academics Islamicjerusalem is merely a city with limits that do not go far

beyond its ancient walls. Yet, in history, the existence of a region for Islamicjerusalem has been a long rooted concept. A region that, according to many accounts such as al-Maqdisi, extends to cover, in addition to the ancient city, many other cities, towns and villages such as Hebron, Ramla, Zarnuqah, Jaffa, Nablus, Shuwaykah, Jama'in, Jericho, Karak, Zoar and Kuseifa. Other Qur'anic concepts namely the concepts of the Land of *Barakah* and the Holy Land have been long confused with each other and overlooked. This calls for the re-investigation of these Qur'anic concepts and their relationship with Islamicjerusalem. Contemporary understanding of the word *Hawlahu* (Qur'an 17:1) understood as 'surrounded by' sheds new lights on classical understandings of the extent of this area and the radiation of *Barakah,* and has brought to life the Circle Theory of Islamicjerusalem.

The conference will focus on the challenging issues presented in Khalid El-Awaisi's monograph *Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries*. Scholars and researchers have been invited to submit paper contributions including, but not limited to, the following themes: the boundaries of the region of Islamicjerusalem, the *Barakah* Circle Theory, the centre of *Barakah*: Al-Aqsa Mosque, the Land of *Barakah*, the Holy Land, the historical administrative boundaries, geography of the Qur'an with respect to Islamicjerusalem.

In short, both the annual international academic conference and the *Journal* have successfully 'highlighted the gap in the available literature' on Islamicjerusalem Studies, provided the 'necessary knowledge' to develop the field, and have become an international discussion forum for all scholars who are interested.

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

3

PUBLICATIONS ON ISLAMICJERUSALEM STUDIES

Introducing Islamicjerusalem

By Abd al-Fattah El-Awaisi
First published by Al-Maktoum Institute Academic Press in 2005
Reprinted in 2006 (second edition)
ISBN: 1-904436-05-6
Third edition in 2007
Paperback, 161 pages
ISBN: 978-1-904436-12-6

This book has been prepared for readers, academic and non-academic, who are interested in understanding Islamicjerusalem and its new field of inquiry. It aims to identify the nature, identity, characters, and key features of Islamicjerusalem, and to provide a theoretical and conceptual framework for discussion of the role of Islamicjerusalem in historical and contemporary contexts. It aims also to lay the intellectual foundations, set the scene for advanced research in Islamicjerusalem Studies, and provide an essential tool to develop the learning, teaching and research in this new field of inquiry.

Within an introduction and a conclusion, the book has been divided into seven chapters: definitions, the Barakah Circle Theory of Islamicjerusalem, the land of Amal (Hope), Umar's Assurance of Safety (Aman) to the People of Aelia (Islamicjerusalem), Islamicjerusalem as a model for conflict resolution and multiculturalism. In short, it is a major significant contribution to and an essential reference source of Islamicjerusalem studies.

This ground breaking monograph was launched in three countries: UAE at Zayed University on 25 December 2005, Scotland – UK at the Scottish Parliament in Edinburgh on 30 January 2006, and Qatar at Qatar University on 9 March 2006. In addition, it was translated and published in Arabic by Dar El-Fikr El-Arabi in Cairo in December 2006. It is also in the process of being translated and published (2007) in French and Malay.

Professor Abd al-Fattah El-Awaisi is the Founding Principal and Vice-Chancellor of Al-Maktoum Institute (2000 – 2007). He is also the founder of the new field of inquiry of Islamicjerusalem Studies with interdisciplinary and multi-disciplinary approaches, the first Chair in Islamicjerusalem Studies, and is the Founding Director of the Centre for Islamicjerusalem Studies. He has an excellent record of research publication in both English and Arabic. He has been studying, teaching and researching in the Study of Islam and Muslims at both Arab and British universities for 30 years.
As a British Arab historian, the main focus of his teaching and research is the interaction between early Arab and Muslim history and politics in the Arab and Muslim countries. As the founder of the New Field of Inquiry of Islamicjerusalem Studies, his strong research interests are in Islamicjerusalem Studies (which is different from Muslim Jerusalem as in Christian and Jewish Jerusalem). He has developed an innovative framework for Islamicjerusalem as a model for multiculturalism.

Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries

By Khalid El-Awaisi
Published by Al-Maktoum Institute Academic Press in 2007
Paperback, 327 pages
ISBN: 978-904436-08-9

This monograph investigates the existence of the region of Islamicjerusalem and its extents throughout Muslim centuries. The initial cause of the study is the neglect of the concept of the region that was once popular in the early Muslim periods and also

the vanishing of knowledge on the extent of the region in later centuries. The monograph examines critically both direct and general accounts referring to a region for Islamicjerusalem from the early Muslim period. It also distinguishes this region from the administrative political districts that existed alongside it. Rather it equates its extent with the religious extents of the sacred regions of Makkah and Madinah.

The monograph goes further to discuss the wider framework in which the region of Islamicjerusalem is situated; this investigates the geographical extent of another two entities, the Holy Land and Land of *Barakah*, of which Islamicjerusalem is a central part.

Another aspect of this monograph is the detailed survey of Muslim literature and its references to the names of Islamicjerusalem. This clearly reflected a wide spectrum of usage for the names in the different connotations referring to the mosque, city and region.

The study clearly sets out that the region of Islamicjerusalem is an essential part of the Qur'anic and Prophetic terminologies. It lies at the heart of the Land of *Barakah* and is almost identical with the Holy Land in extent.

This monograph sets out and develops new evidence for the discourse of the New Field of Inquiry of Islamicjerusalem Studies and sets a keystone in the foundation of this field. It clearly maps out the route of future academic research in this field.

> Khalid's work is indicative of a young and vibrant scholar who has the knack for critical engagement with texts. His educational background as an engineer shines clearly through this book. One sees concern for detail and precision of arguments. The field of Islamicjerusalem is a new academic territory and to the uninitiated, may even be considered controversial. However, the scholar has been able to introduce the subject in such a way that any fair- minded and critical student will find the work very informative and enjoyable to read. The way he takes on board both classical

and contemporary views be they theological, linguistic, historical, geographical or even archaeological and assesses them critically is laudable. I can state with confidence that this is a fine piece of scholarly work that is going be appreciated by all those who read it, both specialists and those with only a cursory interest.

Dr Jabal M. Buaben,
Centre for the Study of Islam and Christian-Muslim Relations
Department of Theology and Religion
University of Birmingham - UK.

Dr Khalid El-Awaisi is a passionate scholar in the field of Islamicjerusalem Studies. When I first interviewed Khalid in summer 2002, to consider his then application to begin a newly created MLitt programme in Islamicjerusalem Studies at Al-Maktoum Institute, it was abundantly clear even then that although his initial academic training was in the unlikely area of engineering, it was the questions and content of Islamicjerusalem Studies that fired his intellectual curiosity. Indeed, it was clear even at that early stage how much he was steeped in the literature (both English and Arabic) of the field, and the theoretical and methodological concepts at the heart of this emerging field of study.

Professor Malory Nye
Depute Principal for Academic Affairs
Al-Maktoum Institute, Dundee, Scotland.

Dr Khalid El-Awaisi, Lecturer in Islamicjerusalem Studies at the Al-Maktoum Institute for Arabic and Islamic Studies – University of Aberdeen, and the Director of the Centre for Islamicjerusalem Studies (from August 2007). He specialises in the History and Geography of Islamicjerusalem and the geographical interpretations of the Qur'an.

Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions

By Maher Y. Abu-Munshar
Published by I B Tauris & Co Ltd in 2007
Hardcover, 250 pages
ISBN: 978-1845113537

This monograph presents a critical study of the historical events that took place during the time of two legendary figures in the Muslim history: Caliph 'Umar Ibn Al-Khattab (d. 24 AH/ 644 CE) and Sultan Ṣalaḥ al-Din (d. 589 AH/ 1193 CE) during and after the first and second Muslim conquests of Islamicjerusalem. The study uses the juristic principles and rules based on Muslim core sources to explore the conceptual framework of Muslim treatment of non-Muslims. This framework is at the core of 'Umar and Ṣalaḥ al-Din's treatment of Christians in Islamicjerusalem. In order to provide more support for an accurate picture of 'Umar and Ṣalaḥ al-Din's treatment of Christians, the study further analyses some historical episodes of their treatment of Christians outside Islamicjerusalem.

The book gives us a fascinating insight on how Muslim tolerance of Christians was achieved in Islamicjerusalem. This book is an extremely important piece of work and attempts to establish and develop new evidence for an academic debate concerning the Muslim treatment of Christians in Islamicjerusalem. This is a pioneering study linking the juristic principles with the historical facts relating to the Muslim treatment of Christians during 'Umar and Ṣalaḥ al-Din's era. The aim of this book is not only intended to make an in depth academic discussion, but also it is hoped that it is a significant contribution to and a valuable source of reference in this field.

> The book gives an invaluable insight into how Muslim tolerance for Christians living in the Muslim territory has been strongly echoed and followed in Islamicjerusalem ... Despite its simplistic form, the book brings forward new approaches and horizons as well as new evidence that can stir

the academic debate relating to Muslim-Christians relations in general and Muslims treatment of Christians in Islamicjerusalem in particular ... Being well structured the discussion in the book gradually develops to build up a strong argument that supports its thesis and conclusions. What is also remarkable in the book is that it does not only relies on divergent sources representing conflicting views but also attempts constructive critical discussion aiming at impartial evaluation of these views.

Dr. Mahdi Zahraa
Director of Postgraduate Research Studies Programme in the Division of Law
Glasgow Caledonian University, Glasgow, Scotland

Dr. Maher Abu-Munshar, Lecturer in Islamicjerusalem Studies at Al-Maktoum Institute for Arabic and Islamic Studies – University of Aberdeen.

البروفيسور الدكتور

Umar's Assurance of Safety (Aman) to the People of Aelia (Islamicjerusalem): A Critical Analytical Study of the Historical Sources

By Abd al-Fattah El-Awaisi
Published by Al-Maktoum Institute Academic Press in 2005
Paperback, 73 pages
ISBN: 1-904436-04-8

The arrival of Umar Ibn al-Khattab during the early summer of year 16 AH/ 637 CE in Aelia marked the beginning of a new and distinguished era in the relations between followers of Judaism, Christianity, and Islam. The foundations for future relations between the three faiths were laid down during that historical visit in the form of what is known in history as AI-Uhda al-Umariyya or Umar's Assurance Aman of Safety to the people of Aelia.

This book is a critical, analytical study of the assurance Aman that Umar Ibn al-Khattab gave to the people of Aelia. It aims to

examine and compare most of the available versions of Umar's Assurance, hoping to identify the version which could be argued to be the most authentic as Umar's original text. It focuses on the longest and most famous ones, namely the text given by al-Tabari and that published by the Orthodox Patriarchate in Jerusalem in 1953.

Professor Abd al-Fattah El-Awaisi is the Founding Principal and Vice-Chancellor of Al-Maktoum Institute (2000 – 2007). He is also the founder of the new field of inquiry of Islamicjerusalem Studies with interdisciplinary and multi-disciplinary approaches, the first Chair in Islamicjerusalem Studies, and is the Founding Director of the Centre for Islamicjerusalem Studies.

The Architectural Development of Al-Aqsa Mosque in the Early Islamic Period: Sacred Architecture in the shape of the 'Holy'

البروفيسور الدكتور
عبد الفتاح محمد العوسي

By Haithem F. Al-Ratrout
Published by Al-Maktoum Institute Academic Press in 2004
Paperback, 687 pages
ISBN: 1-904436-03-X

This monograph aims to introduce a definition of al-Aqsa Mosque and to understand its architectural development and evolution in the early Muslim Period within the Cultural Context of the Site. The book is an innovative and creative work on al-Aqsa which reveals a new dimension in early Muslim architecture. This leading monograph written by the promising young scholar Haithem al-Ratrout is an essential contribution to our knowledge on the new field of inquiry of Islamicjerusalem Studies. One of its contributions is its use of innovative approaches of the new field of inquiry. Al-Ratrout uses architectural, archaeological and historical investigations of the early Muslim architecture of the Al-Aqsa enclave within the Muslim cultural context.

Dr Haithem F. Al-Ratrout is an Assistant Professor at An-Najah University, Palestine.

Islamic Research Academy 1994-2004: Background, Activities and Achievements, with special reference to the New field of Inquiry Islamic Jerusalem Studies

By Aisha al-Ahlas
Published by Islamic Research Academy in 2004
Paperback, 90 pages
ISBN: 1 899532 04 8

The context of this book is based around the past ten years of ISRA's activities and achievements (1994 – 2004). The primary aim is to historically reconstruct ISRA's background and discuss its activities and achievements with special reference to the new field of inquiry of Islamicjerusalem Studies. The uniqueness of this research is that it documents the history of both the Islamic Research Academy and the new field of inquiry of Islamicjerusalem Studies, not the subject of any earlier research.

البروفيسور الدكتور

The First Islamic Conquest of Aelia (Islamic Jerusalem) A Critical Analytical Study of the Early Islamic Historical Narratives and Sources

By Othman Al-Tel
Published by Al-Maktoum Institute Academic Press in 2003
Paperback, 321 pages
ISBN: 1-904436-02-1

This book is an attempt to find concrete explanations for the inaccuracies and contradictions in the early Muslim narratives and sources with regard to the first Muslim conquest of Aelia (Islamicjerusalem). It examines the historical evidence by critically analysing the early historical narratives and sources as well as examining the historical background of some important narrators who related these accounts.

It critically examines the topography and geographical boundaries of the Aelia region in order to define its true historical boundaries.

The study also examines the early Muslim's organisation and administration of Aelia. The book is certainly an invaluable resource for those interested in the study of Islamicjerusalem and the history of the region.

Othman Al-Tel was awarded the 2002 Islamicjerusalem prize for Young Scholars as a result of his contribution to the development of Islamicjerusalem Studies by producing this study.

Nathariyah Jadīdah li Tafsīr al-Tasmīm wa al-Takhtīt al-Handasī li Qubat al-Sakhrah (A New theory in the planning and design of the Dome of the Rock)

By Haitham Al-Ratrout
Published by Islamic Research Academy in 2002
Paperback, 368 pages
ISBN: 1 899532 03 X

The book presents a new theory for the planning and design of the Dome of the Rock by the Caliph Abd al-Malik Ibn Marwan in the first Muslim century.

Al-Buraq Wall:The Western Wall of al-Aqsa: Report of the international Commission appointed by the British Government in 1930 and approved by the Council of the League of Nations in 1931

Published by Islamic Research Academy in 1999
Paperback, 250 pages
ISBN: 1899532 02 1

A historical document of great historical importance in Arabic and English determines the rights and claims of Muslims and Jews in connection with al-Buraq Wall. The commission stated in the conclusion of its findings that "To the Moslems belong the sole ownership of, and the sole proprietary right to, the Western Wall, seeing that it forms an integral part of al-Haram al-Sherif area,

which is a Waqf property. To the Moslems there also belongs the ownership of the Pavement in front of the Wall and the adjacent so-called Moghrabi (Moroccan) Quarter opposite the Wall, in as much as the last-mentioned property was made Waqf under Moslem Sharia Law, it being dedicated to charitable purposes".

The Position of the Labour Party Towards the Question of Jerusalem

By Ernie Ross
Published by Islamic Research Academy in1997
Paperback, 12 pages
ISBN: 1899532 01 3

A Booklet in English and Arabic presents the Position of the Labour Party Towards the Question of Jerusalem by then MP and Chairman of the Parliamentary Labour Party Foreign Affairs Committee and Chairman of the Labour Middle East Council (LMEC). This document was delivered as an opening address at the 1997 International Academic Conference on Islamicjerusalem Organised by the Islamic Research Academy.

Jerusalem in Islamic History and Spirituality: The Significance of Jerusalem in Islam - An Islamic Reference

By Abd al-Fattah El-Awaisi
Published by Islamic Research Academy in 1997
Paperback, 100 pages
ISBN: 1 899532 00 5

A reference book in English and Arabic presents the status of Jerusalem in Islam, and the manifestations of this status. It was the initial attempt to offer an Islamic reference to the Muslim perspectives on Islamicjerusalem. It depends mainly on the core Muslim sources, Qur'an and Hadith. It is a useful compendium of sources material guide to the readers.

Poster of Umar's Assurance of Safety to the People of Aelia (Islamicjerusalem)

Size: 83 x 51 cm
Published by Al-Maktoum Institute Academic Press in 2005

A calligraphic poster in Arabic with a caption in English of its full translation. This important document was issued by the second Caliph Umar Ibn al-Khattab to the people of Aelia on his entry into Islamicjerusalem 636AC/16AH. It guaranteed safety for their lives and possessions, their churches and crosses, the sick and the healthy of the region, and for the rest of its religious community. Their churches were not to be inhabited or destroyed.

Poster of The *Barakah* Circle Theory of Islamicjerusalem

Size: 52 x 84 cm
Published by Al-Maktoum Institute Academic Press in 2006

The poster contains the maps which illustrate the new *Barakah* Circle Theory of Islamicjerusalem and these maps are based on the monograph *Introducing Islamicjerusalem* by Professor Abd al-Fattah El-Awaisi (Al-Maktoum Academic Press, 2006). This poster was drawn by Dr. Haithem al-Ratrout, An-Najah National University, Palestine.

Journal of Islamicjerusalem Studies

Editor-in-Chief: Professor Abd al-Fattah El-Awaisi
An academic refereed journal published in Arabic and English yearly by Al-Maktoum Institute Academic Press for the Centre for Islamicjerusalem Studies
ISBN: 1367-1936

JIS is a new, but a distinctive and unique journal in the field. It is the first and the only refereed scholarly journal that is dedicated to the academic study of Islamicjerusalem. The journal has opened up a new area of specialisation with original articles addressing

Islamicjerusalem from a wide range of subjects in this area. Addressing a gap in the published periodical literature, *JIS* especially seeks to encourage research into specific historical, theological, empirical, theoretical, conceptual or cultural themes and topics. As such, this new journal is an essential reading for all those who are studying Islam and Muslims.

The aim is to become an international platform for the discussion of studies and issues relating to Islamicjerusalem. *JIS* aims to provide a forum for scholars working on the field and all those who wish to enhance their appreciation of any aspect of Islamicjerusalem, including Islamic studies, history and archaeology, art and architecture, literature and linguistics, geography and geology, environment and politics, and other disciplines. The journal hopes to bring together notable scholars to promote a dialogue and open debates that will shed light on new lines of interpretation. To promote better understanding of the region, it also include scholarly contributions studying relations between Muslims and non-Muslims, past and present, in Islamicjerusalem.

'A very timely and necessary enterprise' (Professor Walid Khalidi, Harvard University – USA)

'A unique journal' (Professor Mahmoud Ayoub, Temple University – USA)

ISRA published seven issues of the *Journal of Islamic Jerusalem Studies* before handing over the publication to Al-Maktoum Institute Academic Press. These were as follows:

Volume 1, Number 1: Winter 1997
In English
Sacred Space: The Holiness of Islamic Jerusalem
Karen Armstrong.
pp. 5-20.

Jerusalem as Archetype of Harmonious Islamic Urban Environment
Abdallah Schleifer.
pp. 21-38.

In Arabic
Al-Quds Fī al-Waʻī al-Islāmī
Yousef al-Qaradawi.
pp. 47-89.

Juhūd Baʻd ʻUlamā' Filastīn Fī Riʻāyat al-Muqadasāt al-Islamiyah Fī al-Quds wa Himāyatuha: 1918-1931
Muhsin Salih
pp. 47-89.

Volume 1, Number 2: Summer 1998
In English
The Significance of Jerusalem in Islam: an Islamic Reference
Abd al-Fattah El-Awaisi.
pp. 47-71.

Document: The Position of the Labour Party towards the Question of Jerusalem
Ernie Ross MP.
pp. 73-78.

In Arabic
Takhrīj Ahādīth Fadā'il Bayt Al-Maqdis wa al-Masjid al-Aqsā
Ahmad Abu Halabia.
pp. 51-94.

Mawqef Hizb Al-ʻUmāl al-Barītānī Min Qadiyat al-Quds
Ernie Ross MP.
pp. 95-100.

Volume 2, Number 1: Winter 1998
In English

The Excellence of Jerusalem
Kenneth Cragg.
pp. 1-20.

Muslim Institutional Development in Jerusalem
Michael Dumper.
pp. 21-38.

Documents: Introduction: The 1998 Conference
Lord Watson of Invergowrie.
pp. 39-41-89.

In Arabic
Makān Muqadas:Qudsiyat al-Quds al-Islāmiyah
Karen Armstrong.
pp. 1-16.

Al-Quds: al-Nuqtah al-Markaziyah Fī Hayāt Salāh al-Dīn
Faris Glubb.
pp. 17-36.

البروفيسور الدكتور
عبد الفتاح محمد الطويل الشرقاوي

Volume 2, Number 1: Summer 1999
In English
Jerusalem: the Central Point of Saladin's Life
Faris Glubb.
pp. 49-73.

The Significance of Jerusalem to Muslims
Marwan Abu Khalaf.
pp. 75-79.

In Arabic
Markaziyat al-Quds wa Makānatuhā Fī al-Islam
Ibrahim Zaid al-Kilani.
pp. 64-41.

Min Wāqi‘ al-Awqāf Fī al-Quds, Fa‘āliyat Ijārat al-Amlāk al-Waqfiyah Khilāl ‘Ām 1009A.H/1600 A.D.
Mahmoud Ali Atallah.
pp. 65-93.

Volume 3, Number 1: Winter 1999
In English
Christian Perspectives on Jerusalem.
Michael Prior.
pp. 1-26.

Jerusalem and Christian-Muslim Relations: the Contemporary Context
Duncan Macpherson.
pp. 27-42.

In Arabic
Mu'āmalet al-Dawlah al-Islāmiyah li Ghaīr al-Muslimīn: al-Quds Namūthjan
Muhammad Said Ramadan al-Buti.
pp. 1-15.

Al-'Alāqah Bayn al-Muslimīn wa al-Masīhiyn Fīal-Quds Khilāl al-Fath al-Islami al-Awal
Shafiq Jaser.
pp. 17-30.

Volume 3 Number 2: Summer 2000
In English
Umar's Assurance of Safety to the people of Aelia (Jerusalem): A Critical Analytical study of the Historical Source
Abd Al-Fattah El-Awaisi.
pp. 47-89.

Documents: Introduction. The 1999 Conference
Sir Cyril Townsend.
pp. 47-89.

Documents: Opening Address: Jerusalem and the Peace process, The 1999 Conference
Tony Lloyd MP.
pp. 47-89.

In Arabic
Al-'Uhdah al-'Umariyah: Dirāsa Naqdiyah Tahlīliyah Lil Masāder al-Tārīkhiyah
Abd Al-Fattah El-Awaisi.
pp. 34-66.

Al-Bu'd al-Hadārīal-'Arabī al-Islamī li Qadiyat Bayt al-Maqdis
Abd Al-Fattah El-Awaisi.
pp. 67-76.

Al-Injāz al-Akādīmī al-Hadārī al-'Ālamī 'an Bayt al-Maqdis: Majma' al-Buhūth al-Islamiyah
Abd Al-Fattah El-Awaisi.
pp. 77-94.

Bayt al-Maqdis Fī Khatar: al-Quds Bayn al-Tahwīd wa al-Tams li Hadāratihā al-'Arabiyah al-Islamiyah
Abd Al-Fattah El-Awaisi & Aisha Al-Ahlas.
pp. 95-123.

Volume 4/5, Number 1: Winter 2001
In English
The Problematic Concept of Sovereignty and the Question of Jerusalem
Mahdi Zahraa.
pp. 1-36.

Review: The First Three Volumes of the *Journal*
Serena Murray.
pp.37-44

In Arabic
Al-Khayārāt al-Muqtaraha liWad' Bayt al-Maqdis Fī al-Taswiyah al-Nihā'iyah Dirāsah Fiqhiyah
Anas Abu-Shadi.
pp. 1-24.

Bayt al-Maqdis Fī Daw' Fikrat Dār al-Islam wa Dār al-Harb
Muhammad Salim al-Awa.
pp. 25-36.

Al-Umam al-Mutahidah wa al-Wad' al-Iqlīmī Ghayr al-Mashrū' Fī Bayt al-Maqdis
Muhammad al-Sa'id al-Daqaq.
pp. 37-54.

Then Al-Maktoum Institute Academic Press has published up to date three issues of the *Journal of Islamicjerusalem Studies*. These were as follows:

Volume 6, Summer 2005
In English
Islamicjerusalem: A New Concept and Definitions
Abd al-Fattah El-Awaisi
pp. 3-18

The Founder of the New Field of Inquiry of Islamicjerusalem Studies: Background and Methodology
Aisha Al-Ahlas and Sara El-Awaisi.
pp. 19-42

The Muslim Concept of Sovereignty: Islamicjerusalem during the First Muslim Conquest as a Case Study
Aminurraasyid Yatiban.
pp. 43-82

The Position of Islamicjerusalem in the Negotiations between Sultan Salah al-Din and King Richard I 'the Lion-Heart'
Maher Abu-Munshar.
pp. 83-108

Political, Social and Religious Changes in Islamicjerusalem from the First Muslim Conquest to the End of Umayyad Period (637-750 CE)
Fatimatuzzahra Abd Rahman.
pp. 109-166

Geographical Boundaries of Islamicjerusalem
Khalid El-Awaisi.
pp. 167-199

In Arabic
Al-Masjid al-Aqsa fi al-'Athar al-Qur'aniyah
Haitham al-Ratrout.
pp. 1-32

Volume 7, Summer 2006
Articles (in English)
Islamicjerusalem: The Land of the Night Journey and Ascension
M. Roslan M. Nor.
pp. 3-54

Towards the Conquest of Islamicjerusalem: The Three Main Practical Steps Taken by
Prophet Muhammad
Abdallah Ma'rouf Omar
pp. 55-100

Muslim Women: Active Agents in Demonstrating the Significance of Islamicjerusalem
Sarah Mohamed Sherif Abdel-Aziz Hassan
pp. 101-150

Book Reviews
pp. 151-178

PhD Thesis and MLitt Dissertation Titles In Islamicjerusalem Studies
pp. 179-184

Volume 8, Summer 2007
In English
The Land of (*Amal)* Hope: Discussion of the Prophet Muhammad's Plan for Islamicjerusalem
Abd al-Fattah El-Awaisi

The Names of Islamicjerusalem in the Prophetic Period
Khalid El-Awaisi

Islamicjerusalem as a Model for Multiculturalism: Preliminary Study
Mahmoud Mataz Kazmouz

The Institutional Development of the New Field of Inquiry of Islamic Jerusalem Studies within British Higher Education: 1998 - 2004
Aisha Al-Ahlas

In Arabic
Waqf Qira'at al-Qur'an fi al-Masjid al-Aqsa: 992-1175AH/1516-1761CE
Zuhair Abd al-Latif

Call for Papers
The Editor-in-chief of the *Journal* invites the submission of original scholarly contributions on any aspect of Islamicjerusalem from the rise of Islam to the present day.

1. Submission of Manuscripts
   Contributions and editorial correspondence should be sent to Professor Abd al-Fattah El-Awaisi, Editor-in-Chief, *Journal of Islamicjerusalem Studies*, 124 Blackness Road, Dundee, DD1 5PE, UK. Manuscripts in both Arabic and English are welcome and should be between 5,000 and 8,000 words in length. Three copies should be submitted, typed double space, on one side of the paper only with margins of at least one inch (2.5 cm), typed on only one side of the page. Authors should not submit manuscripts that are under consideration for publication elsewhere. Authors should reserve one full copy of their manuscript. The *Journal* publishes articles, documentations, reports, review articles and book reviews. Books sent for review in the *Journal* will be reviewed or listed there; those not reviewed cannot be returned. The *Journal* also

provides information, announcements and reports on current and forthcoming events relevant to Islamicjerusalem.

2. Preparation of Manuscript
   A title page should be attached which includes the title of the article, the author's name(s), and the author's affiliation (including mailing and e-mail addresses). The manuscript itself should contain the title of the article, but not the author's name (to facilitate anonymous peer review). Manuscript pages should be numbered consecutively, spelling, capitalisation and punctuation must be consistent within each article. All manuscripts should meet the standard requirements of the *International Journal of Middle Eastern Studies*. An abstract of 100-150 words should be included on a separate sheet, along with a short note of biographical details, and a list of up to six key words for indexing. Once an editorial decision has been made to proceed with publication, the author will need to supply the manuscript in electronic form (preferably formatted), for example on disk or by e-mail.

3. Proofs
   The publishers and editors reserve the right to copyedit and proof read all article accepted for publication. Copyedited manuscripts will be sent to authors. *JIS* reserves the right to change the transliteration of all historical names, titles, and non-English terminology to bring them into conformity with its own style.

4. References
   All references should be indicated within the text, giving the author's name, the date of publication, and the page reference: e.g. (Said 1978:33). If a numbered note is necessary, it should not be used for citation, and all notes should be typed together on a separate sheet - clearly numbered - at the end of the text, before the bibliography.

5. Copyright
   Manuscripts submitted will be expected to contain original

work and should not have been published in an abridged or other form elsewhere. Acceptance of a paper will imply assignment of copyright by its author to Al-Maktoum Institute Academic Press, but the author will be free to use his material in any subsequent publication written or edited by the author provided that acknowledgment is made of *Journal of Islamicjerusalem Studies* as the place of original publication.

6. Offprint
   A copy of the journal will be sent by post to all corresponding authors after publication. Additional copies of the journal can be purchased at a preferential rate. Twenty off prints of each article and two copies of book reviews will be available free of charge to the author. Authors may buy further off prints at reasonable prices.

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PART TWO
UNIQUE POSTGRADUATE PROGRAMMES IN ISLAMICJERUSALEM STUDIES

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4

THE FIRST UNIQUE TAUGHT MASTERS PROGRAMME AND COURSES IN ISLAMICJERUSALEM STUDIES

As discussed in part one, Islamicjerusalem Studies is an intellectually exciting and stimulating new field of inquiry, which seeks to understand the region of Islamicjerusalem from an interdisciplinary and multidisciplinary perspective. The field explores the historical and theoretical framework within which Muslims approach Islamicjerusalem, as well as examining the ways in which the region has been manifest in particular historical and social contexts. The approach consists of social, religious, historical, geographical and political perspectives on Islamicjerusalem with in-depth studies and critical analyses of particular aspects and approaches. In particular, Islamicjerusalem Studies addresses the key social, religious, historical, geographical, and political aspects of Islamicjerusalem from the time of the rise of Islam to the present day, and how the region can be understood within the context of the relationship between the land, the people, and the vision of Islamicjerusalem as a model for multiculturalism.

'The Study of Islam and Muslims should be based on the principle of "One Discipline, Many Approaches", which is pursued by a cross-cultural academic body which may include people of any background. The differences between our cultural and religious backgrounds are what give strength and importance to this field of study, and the different cultural lenses that we each bring add to our pursuit of a common intellectual goal' (from the Dundee Declaration for the Future Development of the Study of Islam and Muslims).

The First Validation of the Taught Masters Programme in Islamicjerusalem Studies

In 2002, Al-Maktoum Institute started its first two postgraduate taught programmes by offering two courses, one leading to the award of MLitt in Islamic Studies and the other to MLitt in Islamicjerusalem Studies. The proposal for these courses had undergone detailed examination by the University of Abertay Dundee's Committee for Academic Standard and Quality (CASQ). The document outlining the content of both courses was first examined by the School of Social and Health Sciences Board on 14 November 2001. After its approval, it was then examined by a Scrutiny Group on 23 November 2001 followed by a Course Validation Advisory Group (CVAG) on 14 December 2001, both of which were set up by CASQ.

The document received a very positive response from CVAG and the committee even complimented the Institute on the robustness of the validation that had been undertaken and the quality of the programme documentation. Following the very good review by CVAG, CASQ decided on 11 January 2002 to recommend to University's Senate that the course leading to the award of MLitt in Islamic Studies/Islamicjerusalem Studies, to be delivered by the Al-Maktoum Institute, be validated without limit of time. The Principal of the University took a Chairman's Action to approve the document on behalf of the Senate on 18 January 2002 and this was subsequently approved by the Senate on 20 February 2002.

The course in Islamicjerusalem Studies is a course unique to the Institute. Indeed, it is the first and only institution that offers the academic study of Islamicjerusalem. The field was pioneered by Professor Abd al-Fattah El-Awaisi himself. The course structure reflects the Institute's commitment to advance an exciting and multi-disciplinary approach to a relatively new field of inquiry.

All our courses are distinctive and exciting developments in the world of academia in Scotland, and even in Britain as a whole. The main features of the programme are:

(i) Contemporary – It is based on current and progressive research, and takes into consideration the needs and preferences of national and international students.
(ii) Flexibility - It allows students to transfer between the Certificate, Diploma and Masters, and part-time students to transfer to full-time and vice versa.
(iii) Quality – The quality of teaching inputs and outputs are assured and maintained by regular reviews undertaken by the Institute.
(iv) Diversity - The programme does not seek to offer Islamicjerusalem Studies training within a single methodology. Rather, an inter-disciplinary approach is used so that students will appreciate and understand the various schools of thought within a specific line of study.

The First Group of Taught Masters Students in Islamicjerusalem Studies

The Institute celebrated the launch of our taught academic programmes on 4 February 2002, the historic day on which the first group of taught students started their study here. Nonetheless, with my very small team at that time, we were working day and night since the first day we moved into the current campus in preparation for that very day. Major works were undertaken to renovate the campus, not to mention the time and energy spent to ensure that academic preparations for the commencement of teaching were well organised.

The Second Validation of the Masters Taught Programme in Islamicjerusalem Studies

On 16 March 2004 a panel of senior members of the University of Aberdeen visited the Al-Maktoum Institute as part of the process of their consideration of the validation agreement. This visit was made according to the standard procedures for universities in the UK, as set out by the Quality Assurance Agency. The panel appointed by the Academic Standards Committee (Postgraduate) of the University (ASC PG) was made up as follows:

- Professor Gordon Burgess, Convener of the ASC (PG) and of the validation panel
- Professor Seth Kunin, the Head of the School of Divinity, History, and Philosophy and Director of Research, College of Arts and Social Sciences
- Professor Trevor Salmon, Director of Teaching and Learning, College of Arts and Social Sciences
- Yvonne Gordon, Assistant Registrar
- Dr Gabriele Marranci, Observer, Lecturer in Anthropology of Islam

During their visit, which lasted for the whole day, the panel met me as the Principal and Vice-Chancellor, met the teaching and administrative staff, toured the Institute campus, and met students taking both MLitt and PhD programmes. The main items of discussion for the panel were issues of quality assurance at the Institute, student support facilities, and the practical issues that would arise from the change to University of Aberdeen.

At the end of the visit the panel met the Principal and Depute Principal for Academic Affairs again. They confirmed that they were happy with their findings, and they would be submitting a report to University of Aberdeen ASC (PG) recommending the proposal for the validation agreement. The panel's report was subsequently considered by the ASC (PG), who recommended that the validation agreement be approved for five years from the start of the academic year 2004/5. At the subsequent meeting of the University of Aberdeen Senate on 5 May, this approval was given and the Senate decision was then ratified by the University of Aberdeen Court on 25 May 2004.

The First Programme Review and Development

During the academic year 2003/2004, the Institute saw significant developments through a process of restructuring, intended to enhance our quality assurance systems, both for the delivery of our teaching programmes and for the strengthening of the Institute's research culture. These developments were also to address the

exciting growth of the Institute and the wider network of relationships which had been developed in the previous years.

The new validation agreement with the University of Aberdeen in 2004 brought the opportunity to review and develop the two MLitt programmes that we offer in Islamic Studies and Islamicjerusalem Studies. These two programmes were first constructed in 2001, and taught for the first time in February 2002, and so the new validation gave us a timely opportunity for such a review. A key issue for the Institute has been to ensure that the programmes reflect the development of the field of the study of Islam and Muslims, and in particular issues raised by the new agenda and how this can be reflected in the teaching that takes place at the Institute. Indeed, this new agenda laid the foundation for the strategic development of the Institute to develop as a Post-Orientalist, Post-Traditionalist and multicultural institution.

Therefore, a fundamental review of the programmes took place in autumn 2004, and the Academic Council of the Institute on 4 November 2004 gave approval to a new structure for both MLitt programmes which were subsequently approved by the University of Aberdeen. The new revised MLitt Programme in Islamicjerusalem Studies was offered for the first time to our new Master's students in September/October 2005.

The key changes that the review brought about were as follows:

- Focusing of the teaching, by reducing the total numbers of courses students take. This brought the programmes into line with the MLitt teaching in the School of Divinity, History and Philosophy at the University of Aberdeen.
- For the MLitt in Islamicjerusalem Studies, the core courses have been revised to incorporate and develop the recent research that the Al-Maktoum Institute has pioneered and promoted since its opening. The main core courses are: The Theoretical Framework of Islamicjerusalem, History of Islamicjerusalem I: from 'Umar to Salah al-Din, and History

of Islamicjerusalem II: from the late Crusades to the contemporary era.

Revision and review of the programmes took into account feedback from many quarters, and the changes addressed in particular some of the issues that students have identified to us in the existing programme – in particular the previous over-emphasis on classroom time at the expense of independent research time for the development of postgraduate reading and critical analytical skills. Our aim is to produce MLitt graduates who are trained to the highest possible standards, but whose academic skills are as much based on their capability for further research as on a broad knowledge of their subject field. We were very pleased to have received a very glowing evaluation from the University's validation committee, which had said:

The Institute should be congratulated in providing two solid postgraduate programmes. In particular, it was felt that the combination of the … Islamic Studies programme with the more intellectually innovative Islamic Jerusalem Studies programme provided a solid combination of established and research-led teaching that would provide the necessary environment for fostering research students (dated 2 November 2005).

In short, this new programme was based upon our new agenda for the Study of Islam and Muslims and the unique research developed at the Institute on Islamicjerusalem Studies. Together both programmes established the Institute as providing taught postgraduate courses that are unique and innovative, indeed unlike any other programmes offered in the UK.

Change of programme/course titles from 'Islamic Jerusalem Studies' to 'Islamicjerusalem Studies'

In November 2006, the Institute submitted to the College of Arts and Social Sciences, University of Aberdeen, some revisions to the programme on Islamicjerusalem Studies which were subsequently approved by the University of Aberdeen. These changes were

mainly to include the provision of new courses, and also to rename the previously titled MLitt in 'Islamic Jerusalem Studies' to bring it into line with the development of research in this new field of inquiry which Al-Maktoum Institute is pioneering.

As mentioned earlier, the programme, which was established in 2002, was revised twice in 2004 and 2007. The 2007 revision was in line with the following developments:

- To change the title of the programme and its core courses in line with developments of the terminology of this new field of inquiry. In particular the use of the term 'Islamicjerusalem' (as a single word) rather than 'Islamic Jerusalem' as a translated equivalent of the Arabic term Bayt al-Maqdis, to describe the region that extends around the city of Islamicjerusalem and which has central importance in Islamic texts, and Muslim historical and religious traditions.
- To make available further course options from the three new MLitt programmes in i) Multiculturalism, ii) Islamic Education, and iii) Muslims, Globalisation, and the West.

The programme has been designed and developed to be responsive to the ongoing research in this new field, and this was recognised in the University of Aberdeen (College of Arts and Social Sciences) Al-Maktoum Institute validation committee 2005 report, which summarised the issue as: the 'more intellectually innovative Islamic Jerusalem Studies programme provided a solid combination of established and research-led teaching that would provide the necessary environment for fostering research students'.

Therefore, the change from Islamic Jerusalem (two words) to Islamicjerusalem (one word) is being made on the basis of the development of this pioneering field of inquiry and highlights the distinctive and innovative research and teaching in the field. This came about following a series of academic debates (including two international academic conferences held at Al-Maktoum Institute) and research publications conducted by staff at Al-Maktoum

Institute. There is a significant distinction to be made between the concept of Islamicjerusalem (as an English language equivalent to the Arabic term Bayt al-Maqdis) and what could be described as Muslim Jerusalem (the period when Muslims ruled the region of Islamicjerusalem). The term Islamicjerusalem is also used as one word to distinguish it from the city of Jerusalem, since Islamicjerusalem refers to a wide region extending up to 40 miles around the city of Jerusalem, including a number of other cities, towns and villages.

Recent scholarship reinforces that it refers to a large region and many scholars now use this term in their writings. This has also now been adopted by several academic publishers and refereed journals who have published books and articles using this term in its new form as a single word.

It is also to avoid ambiguity as many of the texts and sources in this field now use the term in this form and this would resolve many problematic issues in dealing with the term as two separate words.

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Programme Aims

The programme aims to:

- define analytically the new terminology of Islamicjerusalem, and deepen the student's knowledge of the new field of inquiry of Islamicjerusalem Studies and be familiar with its definition.
- explore how modern Islamicjerusalem is shaped in part by dialogue with its own past and in part by response to external influence in the region; and how contemporary Muslims seek to relate their heritage in Islamicjerusalem from the past to the radical situation of today.
- provide a thorough grounding of the Muslims' vision of Islamicjerusalem as a model for multiculturalism.
- engage the students with the contemporary academic debates on the uniqueness of the Islamicjerusalem region and its

effect on the rest of the world, the boundaries of Islamicjerusalem region, and the Circle Theory of Islamicjerusalem.

- provide a taught programme that meets the strategic objectives of the Al-Maktoum Institute, in particular through setting the agenda for the future development of teaching and research in the study of Islam and Muslims as set out in the Dundee Declaration for the future development of the field as post-orientalist and multicultural.
- meet the training and research needs in Islamicjerusalem Studies.
- provide a basis for students who wish to use the programme for progressing to further postgraduate research in the field.
- provide a basis for those wanting to pursue the subject to enhance their professional skills.
- encourage the expansion of Islamicjerusalem Studies as a new field of inquiry.

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Core knowledge base of the programme

The programme will enable students to develop knowledge and understanding of:

- the new terminology of Islamicjerusalem and the definition of this new field of inquiry.
- the social, religious, historical, geographical and political nature of Islamicjerusalem and the theoretical and conceptual framework within which Muslims approach Islamicjerusalem.
- how modern Islamicjerusalem is shaped in part by dialogue with its own past and in part by response to external influence in the region; and how contemporary Muslims seek to relate their heritage in Islamicjerusalem from the past to the radical situation of today.
- the uniqueness of the Islamicjerusalem region and its effect on the rest of the world, the boundaries of Islamicjerusalem region, and the Circle Theory of Islamicjerusalem.

- a general framework of historical events related to Islamicjerusalem, placing such understanding within the context of historical circumstances.
- the main critical and research methodological techniques in Islamicjerusalem Studies.

Programme outcomes

The programme provides opportunities for students to develop and demonstrate knowledge and understanding, qualities, skills and other attributes in the following areas:

Knowledge and understanding	
A Knowledge and understanding of: 1. the new terminology of Islamicjerusalem and be familiar with the definition of this new field of inquiry 2. the social, religious, historical, geographical and political nature of Islamicjerusalem and the theoretical and conceptual framework within which Muslims approach Islamicjerusalem 3. how modern Islamicjerusalem is shaped in part by dialogue with its own past and in part by response to external influence in the region; and how contemporary Muslims seek to relate their heritage in Islamicjerusalem from the past to the radical situation of today 4. the uniqueness of the Islamicjerusalem region and	**Teaching/learning methods and strategies:** Acquisition of 1-6 is through a combination of short lectures combined with seminars, all within the context of small-group teaching, with strong emphasis on group discussions/conversations. Throughout, the learner is encouraged to undertake independent reading both as preparation and to supplement classroom based discussion and learning, and to broaden his/her individual knowledge and understanding of the subject. → **Assessment:** Testing of the knowledge base is through various forms of coursework, including essays, critical reviews of specific literature,

its effect on the rest of the world, the boundaries of the Islamicjerusalem region, and the Circle Theory of Islamicjerusalem 5. a general framework of historical events related to Islamicjerusalem, placing such understanding within the context of historical circumstances 6. the main critical and research methodological techniques in Islamicjerusalem Studies	short projects, oral seminar presentations, and in particular (6) through the preparation for and completion of a research dissertation.
B Intellectual (thinking) skills – able to: 1. apply critical analytical skills to the field of Islamicjerusalem Studies 2. analyse case studies relating to the research methods and its application in various research projects. 3. deal with complex issues both systematically and creatively, make sound judgements in the absence of complete data, and communicate conclusions clearly to specialist and non-specialist audiences 4. identify an area of research and conduct a research project using contemporary research methods, present sound written and oral arguments 5. through the project, demonstrate an ability for independent thinking and provide personal views and	**Teaching/learning methods and strategies** Intellectual skills are developed through the teaching and learning programme outlined above (and in section 11). Each module, whatever the format of the teaching, involves discussion of key issues, practice in applying concepts both orally and in writing, analysis and interpretation of material, and individual feedback sessions for learners on work produced. Some modules, particularly in stage 2 (PG Research Methods) require the implementation of a small self-directed research. Aims 4-6 are developed particularly through the research dissertation, which is conducted through one-to-one supervision, encouraging independent reading, research, and writing. **Assessment** The variety of assessment methods

solutions to the problems faced in the project. 6. make a contribution to literature in the chosen area of the study of Islam and Muslims	employed places great emphasis (as shown in the assessment criteria) on the learner's ability to demonstrate skills 1-3 through the production of coherent written and oral responses either to problems or tasks set. Detailed guidelines have been produced by the Institute to demonstrate the criteria for grade assessment. The research dissertation is an opportunity for independent research, but is also a major component of the assessment for the programme. The learner's ability to achieve 4-6 is demonstrated through the assessment of the dissertation.
Skills and other attributes	
C Practical skills – able to: 1. show the development of research and knowledge management skills necessary to support research-informed analysis and evaluation 2. present their ideas in a suitable format, using referencing, bibliographic, and transliteration skills appropriate to the study of Islam and Muslims 3. develop analytical research and writing skills in preparation for further academic research or entry to professions requiring such skills 4. develop a capacity to select and formulate a suitable research topic, and to identify	**Teaching/learning methods and strategies** All learners on the programme receive initial guidance in the New Postgraduate Student Induction workshop held in September before classes begin. Guidance on (2) is given during this workshop and also in the Postgraduate Student Handbook. Feedback is also given to students in returned assessed coursework. Comprehensive bibliographies are provided for each course at the outset, as are guidelines for the production of coursework essays and extended essays. Guidance is given on 4-5 in stage 2 in the module PG Research Methods, as preparation for the research dissertation. Guidance on 3-6 is also developed in one-to-one supervision during the dissertation

a research strategy and method appropriate to that topic 5. apply a relevant methodology in the student's own area of research	stage (stage 3). → **Assessment** Skills 1-3 are assessed through coursework, both written and oral (seminar presentations). Also skills 1-5 form a substantial basis for the assessment of the research dissertation.
D Transferable skills - able to: 1. structure and communicate ideas effectively both orally and in writing; 2. manage time and work to deadlines; 3. participate constructively in groups; 4. work independently; 5. present sound written and oral argument and provide personal views on the subject; 6. think in a critical, flexible, independent and original manner; 7. deal with complex issues both systematically and creatively, make sound judgements in the absence of complete data, and communicate conclusions clearly to specialist and non-specialist audiences; 8. research and investigate topics using library and other sources (such as the internet, media, etc.).	**Teaching/learning methods and strategies** All courses require regular written work, usually in the form of essays, and regular feedback on this is given to learners to develop not only their understanding but also their powers of expression (1). Skill 2 is learnt (rather than taught) through the management of time to meet the various and sometimes conflicting deadlines (all notified at the outset of each module) for submission of coursework. Skills 1, 3 and 5 are developed in classes, seminars and tutorials, which rely on discussion and interaction, as well as presentations given by individuals or groups of learners. → **Assessment** Effective communication of ideas is an important criterion in assessing all areas of a learner's work, and the regular feedback as well as the final mark reflects this. Skills 1 and 5 are assessed through oral seminar presentations in each module. Skills 6-8 are particularly developed and assessed through the research dissertation. Skills 2, 3, and 4 are not formally assessed.

The following reference points were used in designing the programme:

- Al-Maktoum Institute and University of Aberdeen teaching and learning policies;
- Staff research.
- Staff, student, and external examiners' feedback in the teaching of MLitt in Islamic Studies at the Al-Maktoum Institute from 2002 to 2004 (University of Abertay 2001-03 and University of Aberdeen 2004-05).
- Subject benchmarking information: This document was drawn up using the subject benchmark statement for Theology and Religious Studies as guidance, with the caveat that the programme is taught postgraduate, whilst the TRS benchmark statement refers to undergraduate study.
- The framework for qualifications of Higher Education Institutions in Scotland, January 2001, Scottish Credit and Qualifications Framework, Level 11 (Masters)

Programme Structure

Students must take the following compulsory courses:

Autumn Semester (First Half-Session)

- The Theoretical Framework of Islamicjerusalem (20 credit points)
- History of Islamicjerusalem I: from 'Umar to Salah al-Din (20 credit points)

Plus ONE of the following courses:

- Islam and Muslims in history and society (20 credit points)
- Core sources and approaches in the study of Islam and Muslims (20 credit points)
- Islam and the West: multiculturalism, globalisation, and Muslims (20 credit points)
- Educational studies: an introduction (20 credit points)
- or Multiculturalism in theory and practice (20 credit points)

so that the total in the first half-session adds up to 60 credit points

Spring Semester (Second Half-Session)

- Postgraduate Research Methods (20 credit points)
- History of Islamicjerusalem II: from the late Crusades to the contemporary era (20 credit points)

Plus an additional course to the value of 20 credit points, chosen from a list available from the Programme Co-ordinator, so that the total in the second half-session adds up to 60 credit points.

Optional course, from the following list (subject to availability)

- Globalisation and Political Islam
- Islam and Muslims and international relations: contemporary issues and twenty-first century challenges
- Islamic education: theory and practice
- Women in Islam
- Political Islam
- Islam and Muslims in Multicultural Britain
- Principles of Islamic Jurisprudence (Usul al-Fiqh)
- Editing Islamic Texts and Manuscripts
- Qur'anic Arabic (for non-Arabic speakers)

Summer Semester

- Research Dissertation (MLitt) (60 credit points)

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5

CORE COURSES IN ISLAMICJERUSALEM STUDIES

First: The Theoretical Framework of Islamicjerusalem

Course Content

This course will examine the theoretical and conceptual framework within which Muslims approach the *Bayt al-Maqdis* (Islamicjerusalem) region. It will address the key social, religious, historical, geographical, and political aspects of Islamicjerusalem. Several questions will be key to the study of this course: What are the reasons for Muslims having close links and concern with Islamicjerusalem? What is the significance of Islamicjerusalem to Islam and Muslims? Does Islamicjerusalem have any special status compared with any other region? Particular attention will be paid to the vision of Islamicjerusalem, its boundaries, and the Circle Theory of Islamicjerusalem.

Course Aims

1. To identify the social, religious, historical, geographical and political nature of Islamicjerusalem and to provide the students with an understanding of the theoretical and conceptual framework within which Muslims approach Islamicjerusalem.
2. To explore the three main elements of Islamicjerusalem and to provide the students with a working definition of this new terminology.

3. To provide a thorough grounding of the Muslims' vision of Islamicjerusalem as a model for multiculturalism.
4. To enable the student to better understand the current situation in the region.
5. To introduce students to Muslim areas of knowledge, hermeneutics and attitudes and thereby help them develop and form appropriate methods of analysis for their understanding of this field.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Describe and critically analyse the various social, religious, historical, geographical and political aspects of Islamicjerusalem.
2. Demonstrate deep understanding of the theoretical framework of Islamicjerusalem, define analytically this new terminology of Islamicjerusalem, deepen their knowledge of the new field of inquiry of Islamicjerusalem Studies, and be familiar with its definition.
3. Make best use of the available literature and the latest research on the subject, and present sound written and oral arguments and provide personal views on the subject.

Knowledge and understanding

- The Conceptual Framework within which Muslims approach Islamicjerusalem
- Key methodological approaches relating to literature on Islamicjerusalem, particularly *Tafsir* and Hadith scholarship
- The differences between the two main territorial terminologies related to Islamicjerusalem, that is *Al-Ard al-Mubarakah*, *Al-Ard al-Muqaddasah*
- Exploring the definition of this new terminology Islamicjerusalem through understanding of the three elements of Islamicjerusalem: its geographical location (land and boundaries), its population (people), and its vision

- Contemporary academic debates on Islamicjerusalem as a model for multiculturalism, the uniqueness of the Islamicjerusalem region and its effect on the rest of the world, the boundaries of the Islamicjerusalem region, and the Circle Theory of Islamicjerusalem
- The Conceptual Framework within which Muslims treated non-Muslims in Islamicjerusalem, with special reference to the methodological concept of *Tadafu'* (counteraction) and the concept of justice, and the impact of Umar's Assurance of Safety to the People of Aelia (Islamicjerusalem) on the relationship between the religious communities in Islamicjerusalem
- Issues raised by Muslim sources and scholars on the link between Al-Haram Mosque in Makkah and Al-Aqsa Mosque in Islamicjerusalem; the Land of Hope and the Land of Prophets, the study of the future of Islamicjerusalem, the campaign to conquer Aelia in the Prophet Muhammad's lifetime, and Islamicjerusalem special juristical rulings
- Conceptual issues related to sovereignty and change, particularly with reference to Islamicjerusalem
- Issues raised by orientalist scholars in the study of core Islamic sources related to Islamicjerusalem
- A sound knowledge of published works and the latest research on the subject

Intellectual Skills

- Apply Qur'anic, Hadith, social, historical, geographical and political methodologies and concepts to the analysis of these issues
- Apply critical analytical skills to the study of core Islamic sources related to Islamicjerusalem
- Discuss the different interpretation of scholars of *Tafsir* of specific verses from the Qur'an related to Islamicjerusalem
- Critically compare and contrast the views of the classical and modern scholars; discuss the authenticity of the *Hadith*

related to Islamicjerusalem; and provide a reasoned argument to assess these differences

- Show critical awareness of current issues, debates and problems on the subject

Teaching Hours

Timetabled teaching hours:	24 hours
Private study time:	176 hours
Total number of hours:	200 hours

Assessment

100%	coursework
10%	seminar presentation
30%	critical review – 2,000 words
60%	essay – 3,500 to 4,000 words

Course Texts

There is no single text that covers all this material. However, there are numerous important monographs and articles.

First: The latest research in the field
Published

- El-Awaisi, Abd al-Fattah (2007), *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee.
- El-Awaisi, Khalid (2007), *Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries* (Al-Maktoum Institute Academic Press).
- Maher Abu-Munshar (2007), *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* (I B Tauris & Co Ltd).
- Abu-Munshar, Maher (2006) 'Islamicjerusalem: A Model for Multiculturalism', *The American Journal of Islamic Social Sciences* (no. 4, vol. 23, fall 2006), pp.63-87.
- Al-Ahlas, Aisha (2004) *Islamic Research Academy (ISRA): 1994-2004. Background, Activities and Achievements with Special*

Reference to the New Field of Inquiry of Islamic Jerusalem Studies. ISRA, Dundee.

- El-Awaisi, Khalid (2005) 'Geographical Boundaries of Islamicjerusalem'*, Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 167-199.
- Nor, M Roslan (2006) 'Islamicjerusalem: The land of the Night Journey and Ascension' *Journal of Islamicjerusalem Studies* (vol.7, Summer 2006), pp. 3-54.
- Al-Ratrout, Haithem (2004) *The Architectural Development of Al-Aqsa Mosque in Islamic Jerusalem in the Early Islamic Period: Sacred Architecture in the Shape of 'The Holy'*, Al-Maktoum Institute Academic Press, Dundee**.**
- Al-Ratrout, Haithem (2005), 'Al-Masjid Aqsa fi al-Aathār al-Qur'aniyah'*, Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 1-32).
- Omar, Abdallah Ma'rouf (2006) 'Towards the Conquest of Islamicjerusalem: the Three Main Practical Steps Taken by Prophet Muhammad' *Journal of Islamicjerusalem Studies* (vol.7, Summer 2006), pp. 3-54.
- Al-Tel, Othman (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A Critical Analytical Study of the Early Islamic Historical Narratives and Sources*, Al-Maktoum Institute Academic Press, Dundee**.**

Unpublished

- Ibrahim, Ramona (2005) *Islamicjerusalem as a Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lion-heart.* (unpublished Mlitt: Almi/Aberdeen)
- Jabareen, Ra'id Fathi (2006) *Muslim Juristic Rulings of Islamicjerusalem with special reference to 'Ibādāt in al-Aqsa Mosque: A critical comparative study* (unpublished PhD: Almi/Aberdeen)
- Nor, M Roslan (2006) *The Significance of Islamicjerusalem in Islam: Quranic and Hadīth perspective.* (unpublished PhD: Almi/Aberdeen)

Also

- Conference proceedings of Seventh International Academic Conference on Islamicjerusalem 'Islamicjerusalem Studies: Definition and Approaches' on 6 June 2005.
- Conference proceedings of Eighth International Academic Conference on Islamicjerusalem 'The Challenges of Islamicjerusalem' on 2 June 2006.
- Conference proceedings of Ninth International Academic Conference on Islamicjerusalem 'Mapping Islamicjerusalem: a rediscovery of geographical boundaries' on 1 June 2007.

Other useful sources

- Abu Khalaf, Marwan (1999) 'The Significance of Jerusalem to Muslims', *Journal of Islamic Jerusalem Studies* (no.2, vol.2, Summer 1999), pp. 75-79.
- Armstrong, Karen (1997) 'Sacred Space: the Holiness of Islamic Jerusalem', *Journal of Islamic Jerusalem Studies* (no.1, vol.2, Winter 1998), pp. 1-20.
- Armstrong, Karen (1996) *A History of Jerusalem, one city, three faiths*, Harpercollins
- Asali, Kamal (ed.) (1990) *Jerusalem in History*, Olive Branch Press
- Azzam, Salem (ed.) (1980) *Jerusalem: the Key to World Peace,* Islamic Council of Europe, London.
- Cragg, Kenneth (1998) 'The Excellences of Jerusalem', *Journal of Islamic Jerusalem Studies* (no.1, vol.2, Winter 1998), pp. 1-20.
- El-Awaisi, Abd al-Fattah (1998) 'The significance of Jerusalem in Islam: an Islamic reference', *Journal of Islamic Jerusalem Studies* (no.2, vol.1, Summer 1998), pp. 47-71.
- Grabar, Oleg (1996) *The Shape of the Holy: Early Islamic Jerusalem* Princeton University Press.

Second: Ongoing Research

On topics related to this course:

- Abdallah Ma'rouf Omar. *The relationship between Prophet Muhammad and Islamicjerusalem, with special reference to his steps towards conquering it.*
- Mahmoud Mataz Kazmouz. *Islamicjerusalem as a model for multiculturalism.*

Third: Periodicals

Journal of Islamicjerusalem Studies Once yearly

Fourth: Internet

Further information on many Islamicjerusalem issues could be available on the Internet. Those of you familiar with the World Wide Web, may find some interesting starting points. If you are not familiar with the Internet, then don't worry that this doesn't make any sense to you!

البروفيسور الدكتور

Lectures/Seminars

There will be twelve sessions of two hours' length in total during this course. Each student will be required to make at least one presentation, in addition to a group presentation. Students are encouraged to actively engage in discussions. The main purpose of the sessions is to have an in-depth discussion of the issues related to each of the sessions. Attendance is a necessary component of the student educational experience in this course and failure to attend will seriously impair your progress.

Seminar Presentations and Participation

Seminars will take a variety of forms, such as small group discussion and plenary sessions, in order to develop skills in the communication of ideas and interaction between class members. The success of such meetings is dependent upon the effort made by its participants! At the beginning of each seminar, fifteen minutes will be conducted by the course tutor(s) which will give the students a summary of what has been discussed in the previous

seminar, then a general overview of the topic to be discussed in the seminar and generate hypotheses and questions to be answered during the seminar session. To generate a greater variety of contributions to the discussion, students will be asked to do specific and targeted research for each seminar and will be required to present an assessed account of their research findings to the group as a whole. This outline / discussion should be about half an hour (30 minutes) in length. This may involve summarising a particular argument, article or perspective on the material, arguing a specific case or providing a brief account of a particular aspect of the broader topic under discussion. Following these presentations, students leading the seminar will be expected to initiate a discussion among the seminar group on aspects of the topic - this will mean asking and perhaps answering questions. The course tutor(s) will conclude the discussion at the end of the seminar (30 minutes). By the first seminar you must sign up for your seminar presentation. It is each student's responsibility to the group to do the prescribed reading and turn up for the appropriate seminar meeting ready to participate. Note that students who fail to attend a seminar at which they have been asked to prepare a short presentation may lose their grade for the presentation.

Students should come to the weekly meetings fully prepared to participate in class discussion. There is a lot of material and a number of issues to discuss in each seminar and so students will be expected to do the prescribed reading and to contribute to class discussions. The prescribed readings will provide the basis for seminar discussion and analysis. The reading lists for seminars and essays are not exclusive; they are merely a recommended selection from a vast number of works on the topics which we shall be covering in this course. Feel free to consult other relevant works which you may find useful but try to be observant and critical regarding the almost inevitable political bias of authors. You will find other material in the library by using the search facilities on the computerised library catalogue. Students should utilise their research skills by seeking out and examining the variety of books in the Libraries which deal with the particular topic under

consideration. Use the indexes of the books you consult to find relevant discussion of your topic more easily.

Class Routine

- regular attendance is required for successful completion of the course
- each class lasts for a minimum of 120 minutes (might be extended to 180 minutes), and is divided into different periods of varying duration (with the possibility of a short break between them):
    - reflection on and debate of previously raised questions and issues
    - lecture-type of presentation on the topic *or* student presentation
    - seminar-type of discussion and study
- you are required to come *prepared* to the classes, which means you:
    - arrive in time
    - switch off your mobile phones
    - have read the required readings for the session and be prepared to discuss them
    - be prepared to listen to what others have to say
    - be there in body and spirit

Seminar Topics

Below is a list of the twelve lectures/seminars, and the various topics on which students may wish to present an assessed account of their research findings to the group as a whole. This outline / discussion should be about thirty minutes in length.

No.	Title:
1	Orientation and Framework
2	Islamicjerusalem: A New Concept and Definitions

3	The Land of *Barakah* and the *Barakah* Circle Theory of Islamicjerusalem
4	The Holy Land and its geographical extent
5	The Geographical Boundaries of Islamicjerusalem
6	Al-Aqsa Mosque: The Second Mosque
7	The Land of *Amal* (Hope) and the Land of Prophets
8	Prophet Muhammad's plan for Islamicjerusalem (1)
9	Prophet Muhammad's plan for Islamicjerusalem (2)
10	Islamicjerusalem as a Model for Multiculturalism
11	Islamicjerusalem as a Model for Conflict Resolution
12	Concluding Remarks

البروفيسور الدكتور
عبد الفتاح محمد العويسي القدسي

Seminar 1: Orientation and Framework

At this initial seminar meeting students will be given a brief overview of the seminar programme, setting the agenda for future lecture/seminar meetings, assessment procedures and the seminar format. It is vital that you attend this meeting if you are to gain a good grasp of the nature and format of the seminars as a whole.

Seminar 2: Islamicjerusalem: A New Concept and Definitions

Discuss analytically the definition of Islamicjerusalem.

Examine the main three elements of Islamicjerusalem.

Could Islamicjerusalem be translated from English to Arabic or vice versa?

Suggested Reading for this seminar:

- El-Awaisi, Abd al-Fattah (2006), 'Islamicjerusalem: A New Concept and Definitions' in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee**,** pp. 9-26.
- Nor, M Roslan (2005) 'Islamicjerusalem: Terminological Discussion' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp. 32-62.
- El-Awaisi, Khalid (2005) 'The Usage of the Names of Islamicjerusalem in the Early Muslim Period', a draft paper that was presented during the 2005 Academic Conference on Islamicjerusalem Studies at Al-Maktoum Institute on 6 June 2005.
- Hassan, Sarah (2005) 'The Usage and Understanding of the term Islamicjerusalem' a draft paper that was presented during the 2005 Academic Conference on Islamicjerusalem Studies at Al-Maktoum Institute on 6 June 2005.
- Omar, Abdullah Ma'rouf (2005) 'Islamicjerusalem: Translation of the New Terminology from English to Arabic and Vice Versa' a draft paper that was presented during the 2005 Academic Conference on Islamicjerusalem Studies at Al-Maktoum Institute on 6 June 2005.

<u>Seminar 3</u>: The Land of *Barakah* and the *Barakah* Circle Theory of Islamicjerusalem

Examine the following verses of the Qur'an (17:1), (7:137), (21:69-71), (21:81), (34:18) and discuss the different interpretation of scholars comparing the views of the classical and modern scholars and their different views on the extent of this land.

Discuss and examine the Circle Theory in light of these understandings.

Suggested Reading for this seminar

- El-Awaisi, Khalid (2007) *Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries* (Al-Maktoum Institute Academic Press), chapter one, pp. 13-50.

- El-Awaisi, Abd al-Fattah (2006), The *Barakah* Circle Theory of Islamicjerusalem in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee, pp. 27-41.
- Nor, M Roslan (2005) 'Islamicjerusalem: the centre of *Barakah*' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp. 64-91.
- Jabareen, Ra'id Fathi (2006) 'Islamicjerusalem as a unique *Barakah* region' in *Muslim Juristic Rulings of Islamicjerusalem with special reference to 'Ibādāt in al-Aqsa Mosque: A critical comparative study* (unpublished PhD: Almi/Aberdeen) pp. 29-54.

Seminar 4: The Holy Land and its geographical extent

Analyse the following verse of the Qur'an (5:21) and discuss the different interpretation of scholars comparing the views of the classical and modern scholars and how they differ on the location and extent of this land.

What is the difference between 'Land of *Barakah*', 'Holy Land' and '*al-Ard al-Haram* (Sacred Land)'?

Suggested Reading for this seminar

- El-Awaisi, Khalid (2007) *Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries* (Al-Maktoum Institute Academic Press), chapter two, pp. 51-77.
- Nor, M Roslan (2005) 'Islamicjerusalem: the Centre of *Barakah*' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp. 91-103.

Seminar 5: The Geographical Boundaries of Islamicjerusalem

Discuss the geographical boundaries of Islamicjerusalem

Examine both general and direct accounts of the extent of the region

Analyse the relationship between this concept and that of the Land of *Barakah* and the Holy Land

Suggested Reading for this seminar

- El-Awaisi, Khalid (2007) *Mapping Islamicjerusalem: A Rediscovery of Geographical Boundaries* (Al-Maktoum Institute Academic Press), part three, pp. 197-260.
- El-Awaisi, Khalid (2005) 'Geographical Boundaries of Islamicjerusalem', *Journal of Islamicjerusalem Studies* (No.1, vol.6, Summer 2005), pp. 167-199.
- Al-Tel, Othman (2003) 'The Topography and Geographical Boundaries of Aelia (Islamic Jerusalem) Region' in his book (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee, pp. 41-68.

Seminar 6: Al-Aqsa Mosque: The Second Mosque

Examine the following verses of the Qur'an (3:96; 14:37; 22:26) together with Abu Dhar's Hadith and discuss the different understandings of scholars.

In the context of Hadith Abu Dhar, how do you explain that the Ka'bah and al-Aqsa existed before Prophet Abraham?

Discuss the link between Al-Haram Mosque in Makkah and Al-Aqsa Mosque in Islamicjerusalem.

Suggested Reading for this seminar

- Al-Ratrout, Haithem (2005) al-Masjid al-Aqsa fi-al-Athar al-Qur'aniyyah, *Journal of Islamicjerusalem Studies* (No.1, vol.6, Summer 2005), pp. 1-32.
- Al-Ratrout, Haithem (2004) The Architectural Development of Al-Aqsa Mosque in Islamic Jerusalem in the Early Islamic Period: Sacred architecture in the shape of 'The Holy', Al-Maktoum Institute Academic Press, Dundee.

Seminar 7: The Land of Prophets and the Land of *Amal* (Hope)
Is it true to say that Islamicjerusalem is the land of the Prophets? Discuss the link between the land of Prophets and the vision of Islamicjerusalem.

Discuss the lives of Prophets in the region of Islamicjerusalem with special reference to Prophets Abraham, Moses and Muhammad.

Examine the following verses of the Qur'an (21: 69-71), (29:26), (17:1) and (53: 13-18).

'The Night Journey and Ascension happened at a harsh and critical time when Prophet Muhammad and the oppressed Muslims were enduring all kinds of injury and persecution'. Discuss this statement with special reference to the background and aims behind the Night Journey and Ascension.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), The Land of *(Amal)* Hope: Discussion of the Prophet Muhammad Plan for Islamicjerusalem in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee, pp.43-49.
- Nor, M Roslan (2005) 'Islamicjerusalem: the Land of Hope' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp.105-143.
- Nor, M Roslan (2005) 'Islamicjerusalem: the Land of the Night Journey and Ascension' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp.145-183.
- Nor, M Roslan (2005) 'Islamicjerusalem: the Land of Prophets' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp.185-218.

Seminar 8: Prophet Muhammad's plan for Islamicjerusalem (1)
Discuss the early connections of Prophet Muhammad with Islamicjerusalem, with special reference to the 'direction of prayer',

the 'endowment to Tamim', the 'prophecy of the Roman and then Persian defeat' and the 'Night Journey and Ascension'.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), Prophet Muhammad's Plan for Islamicjerusalem in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee, pp.43-52.
- Nor, M Roslan (2005) 'Islamicjerusalem: the Land of the Night Journey and Ascension' in *The Significance of Islamicjerusalem in Islam: Quranic and Hadith Perspectives* (unpublished PhD: Almi/Aberdeen) pp.145-183.

Seminar 9: Prophet Muhammad's plan for Islamicjerusalem (2)

Discuss the practical steps taken by Prophet Muhammad towards the conquest of Islamicjerusalem, with special reference to the battles of Mu'ta, Tabuk and the expedition of Usamah.

Is it true to say that Prophet Muhammad had a plan for Islamicjerusalem?

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), The Land of (Amal) Hope: Discussion of the Prophet Muhammad Plan for Islamicjerusalem in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp.49-62.
- Omar, Abdallah Ma'rouf (2006) 'Towards the Conquest of Islamicjerusalem: the Three Main Practical Steps Taken by Prophet Muhammad' *Journal of Islamicjerusalem Studies* (vol.7, Summer 2006), pp. 3-54.

Seminar 10: Islamicjerusalem as A Model for Multiculturalism

Discuss the conceptual framework within which Muslims treated non-Muslims.

'The foundations for future relations between the three faiths were laid down during Umar's visit to the region'. Discuss the relationship between the religious communities in Islamicjerusalem

in the light of Umar's Assurance of Safety to the People of Aelia (Islamicjerusalem).

Is it true to say that Islamicjerusalem is a model for Multiculturalism?

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), Islamicjerusalem as A Model for Multiculturalism in *Introducing Islamicjerusalem,* Al-Maktoum Institute Academic Press, pp.117-132.
- El-Awaisi, Abd al-Fattah (2000) 'Umar's Assurance of Safety to the People of Aelia (Islamicerusalem): a critical analytical study of the historical sources', in *Introducing Islamicjerusalem,* Al-Maktoum Institute Academic Press, pp.65-116.
- Abu-Munshar, Maher (2006) 'Islamicjerusalem: A Model for Multiculturalism', *The American Journal of Islamic Social Sciences* (no. 4, vol. 23, fall 2006), pp.63-87.
- Abu-Munshar, Maher (2007), *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* (I B Tauris & Co Ltd), chapter one, pp. 7-54.
- Abdo A. Elkholy, 'The Concept of Community in Islam', from Khurshid Ahmed and Zafar Ishaq Ansari (eds), *Islamic Perspectives*, pp. 171-181.
- Ismail R. Faruqi (1980), 'The Rights of Non-Muslims under Islam: Social and Cultural Aspects', from *Muslim Communities in Non-Muslim States* (Islamic Council of Europe, London), pp.43-66.
- Ismail R. Faruqi, 'Towards a Critical World Theology', from *Toward Islamization of Disciplines*, pp. 409-453.
- Muhammad Abd al-Ra'uf, 'Judaism and Christianity in the Perspective of Islam', from *Trialogue of the Abrahamic Faiths, Ismail al-Faruqi* (ed.), pp. 23- 29.

<u>Seminar 11</u>: Islamicjerusalem as a Model for Conflict Resolution

Discuss the position of Islamicjerusalem as a model for conflict resolution with special reference to *Tadafu'* (counteraction)

methodology, constructive argumentation methodology, concept of justice and issues related to exclusion.

Discuss the importance of *Tadafu'* methodology and the concept of justice in establishing peaceful co-existence and mutual respect.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), Islamicjerusalem as A Model for Conflict Resolution in *Introducing Islamicjerusalem,* Al-Maktoum Institute Academic Press, pp.117-132.
- Ibrahim, Ramona (2005) *Islamicjerusalem as A Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lion-heart.* (unpublished Mlitt Dissertation: Almi/Aberdeen).
- Abu-Munshar, Maher (2007), *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* **(**I B Tauris & Co Ltd).

<u>Seminar 12</u>: Concluding Remarks

Discuss the concept of Islamicjerusalem in the light of the above lectures/seminars.

What are the reasons for Muslims having close links and concern with Islamicjerusalem?

What is the significance of Islamicjerusalem to Islam and Muslims? Does Islamicjerusalem have any special status compared with any other region?

Examine claims of some orientalist and Israeli writers that Islamicjerusalem has no significance in Islam.

Course Assessment

The course will be assessed solely on the basis of course work, with NO written examination. A large part of the overall course work grade depends on how well you write your essay. So I would strongly advice you to pay particular attention to this. The course work will involve two pieces of written work (The timetable for

submission of these pieces of work is as follows - Plan to get your work in on time) and presentation:

Critical Review	**30%**
Essay	**60%**
Seminar Presentation	**10%**

Assignments must be handed complete with assessment coversheet by or before 12:00 pm of the deadline for submission. All written work will be graded anonymously.

Critical Review (word limit: 2,000 words)

This is not intended to be a critical review of complete books, but of articles or chapters from books, all of which are included in the recommended reading for the course, and which every student should read anyway. The critical review should be a report of around 2,000 words which analyses the contrasting perspectives of two different articles.

The purpose of the critical review is to encourage you to read and compare two quite different articles. Each pair of articles will be on related, but not necessarily the same themes. In the critical review you will be expected to show some awareness and understanding of what each of the authors is arguing, and to make a comparison of their different perspectives. In some cases this may be obvious, but in other cases it has been left more up to you to analyse how and why the arguments and perspectives are different. For this you should read carefully (more than once!) both the articles, and think through any comparison and contrast you can find. Remember that you should be reading each of these articles as part of the recommended reading for the course seminars, and you will also of course have the opportunity to discuss the readings in the seminars. In most cases your discussion and analysis of the articles will require further background reading around the topic. Your critical review should show awareness of wider reading, and cross-referencing where appropriate.

When writing the critical review think about the following points:

Description

* What are these chapters or sections actually saying?
* Include a summary of the contents of both articles, to show that you are able to understand and report.

Analysis

* What are the key issues and/or questions coming out from both your readings?
* What are the arguments that each of the authors is putting forward?
* What points of comparison and contrast can you find between the arguments - are the authors arguing in different directions, or looking at the same problems in different ways?

Evaluation

* How do these articles/chapters relate to other works you have read? Do other authors engage with the same issues? Have you come across different ways of handling similar questions?
* How effectively are the arguments being presented? Do they convince you? If not, why not? Are you more in agreement with one or the other?
* Is there any way of resolving or bridging the perspectives of the two authors?

Make use of

* Recommended and supplementary reading materials.
* Look up reviews.
* Think about how the theory and issues discussed in the classes relate to the themes of the articles.

Choose ONE of the following options:

First Option

Khalid El-Awaisi (2005) 'Geographical Boundaries of Islamicjerusalem', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 167-199).

AND

Othman Al-Tel (2003) 'The Topography and Geographical Boundaries of Aelia (Islamic Jerusalem) Region' in his book (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee, pp. 41-68.

Second Option

El-Awaisi, Abd al-Fattah (2006) Islamicjerusalem as a Model of Conflict Resolution in *Introducing Islamicjerusalem,* (Al-Maktoum Institute Academic Press), pp. 115-130.

AND

Ibrahim, Ramona (2005) Islamicjerusalem as a Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lionheart, (unpublished MLitt Dissertation, Al-Maktoum Institute for Arabic and Islamic Studies).

Third Option

El-Awaisi, Abd al-Fattah (2006), The Land of (Amal) Hope: Discussion of the Prophet Muhammad's Plan for Islamicjerusalem in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp.43-62.

AND

Omar, Abdallah Ma'rouf (2006) 'Towards the Conquest of Islamicjerusalem: the Three Main Practical Steps Taken by Prophet Muhammad' *Journal of Islamicjerusalem Studies* (vol.7, Summer 2006), pp. 3-54.

Essay: Guide-lines for writing the Essay

1. Students are encouraged to look around for relevant reading materials other than those suggested.
2. The essay should be around 3,500-4000 words.
3. You should always keep a copy of any work you hand in. That way, if it is mislaid in some way, it will never be lost.
4. There is no negotiation on the final essay deadline.
5. The essays should be typed.

Essay Topics: Choose ONE of the following:

1. Discuss the three main elements of Islamicjerusalem
2. Examine the unique and creative vision of Islamicjerusalem
3. Could Islamicjerusalem be considered as a model for conflict resolution
4. Explain what is meant by the 'Land of *Barakah*' and discuss its link with the Circle Theory of Islamicjerusalem
5. Discuss the difference and similarities between the Land of *Barakah* and the Holy Land and whether they are the same or different entities
6. Discuss the link between Al-Aqsa Mosque and the Ka'bah
7. Discuss the link between the Land of Hope and Prophet Muhammad's strategic plan for Islamicjerusalem
8. Could Islamicjerusalem be considered as a Model for Multiculturalism?

These essay topics are not prescriptive; students may choose to answer these questions or come up with a suitable topic and question of their own in consultation with us.

For these essays, and indeed throughout this course, students should utilise their research skills by seeking out and examining the variety of books in the library that deal with the particular topic under consideration. You will find other material in the library by using the search facilities on the computerised library catalogue. Use the indexes of the books you consult to find relevant discussion of your topic more easily.

Second: History of Islamicjerusalem I: from 'Umar Ibn al-Khattab to Salah al-Din

Course Content

This course will examine the first phase of the physical manifestation of the theoretical and conceptual framework of Islamicjerusalem from the time of 'Umar to the time of Salah al-Din. It discusses the historical developments and perspectives on Islamicjerusalem with in-depth studies on particular aspects. It will examine how Muslims ruled that region during this early period. Particular attention will be paid to the first and second Muslim conquests of the region, the re-construction of Al-Aqsa Mosque, the first brief interruption and the transformation of Islamicjerusalem (1099-1187).

Course Aims

1. To identify the historical nature of Islamicjerusalem, and to provide a basic framework for discussion of the main problems and issues of the role of Islamicjerusalem in historical context.
2. To introduce students to Muslim areas of knowledge, hermeneutics and attitudes related to history of Islamicjerusalem and, thereby, to help them to develop and form appropriate methods of analysis for their understanding of this field.
3. To develop students' historical critical skills, and develop an awareness of some of the key features of the study of the history of Islamicjerusalem.
4. To provide a survey of the major events which have shaped the developments in Islamicjerusalem.
5. To provide a historical background of the modern and contemporary Islamicjerusalem to enable the students to better understand the current situation in the region.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Demonstrate deep understanding of the main events in the history of Islamicjerusalem in its first phase, and outline and critically analyse the most significant periods until the time of Salah al-Din.
2. Show familiarity with both the Muslim traditions and modern scholarship regarding this history, and deepen their knowledge of the new field of inquiry of Islamicjerusalem Studies until the time of Salah al-Din.
3. Make best use of the available literature and the latest research on the subject, and present sound written and oral arguments and provide personal views on the subject.

Knowledge and understanding

- A general framework of historical events related to Islamicjerusalem, placing such understanding within the context of historical circumstances.
- Particular historical issues and case studies, such as, the first Muslim conquest, 'Umar Ibn al-Khattab visit to Islamicjerusalem, the re-construction of Al-Aqsa Mosque, the Muslim administration of Islamicjerusalem, the relationship between the religious communities in Islamicjerusalem, the Islamic concept of sovereignty over the people of Islamicjerusalem and the attitude of its people towards the first Muslim conquest.
- The impact of the political situation in the Muslim World during the fourth and fifth centuries of Hijra with special reference to Ibn al-Athir's hypothesis of 'the Fatimid-Crusaders alliance'.
- Issues related to the first brief interruption and the transformation of Islamicjerusalem (1099-1187), and Salah al-Din and the re-conquest of Islamicjerusalem.
- Similarities and differences between the attitude of Salah al-Din and Richard towards Islamicjerusalem.
- Critical analytic approaches of the historical methodology.

- A sound knowledge of published works and latest research on the subject.
- The impact of this early period on contemporary Muslims' understanding and perspectives.

Intellectual Skills

- Apply critical historical methodology and concepts to the analysis of this early Muslim period in general and to particular case studies.
- Critically analyse historical development within Islamicjerusalem with relation to a general historical framework and to the particularities of this early Muslim period.
- Critically compare and contrast the different phases of Muslim rule in Islamicjerusalem up to the time of Salah al-Din.
- Critically compare and contrast between 'Umar's and Salah al-Din's attitudes during the two conquests.
- Apply critical analytic skills to the debates on the early Muslim period.
- Show critical awareness of current issues, debates and problems on the subject.

Teaching Hours

Timetabled teaching hours:	24 hours
Private study time:	176 hours
Total number of hours:	200 hours

Assessment

100%	coursework
10%	seminar presentation
30%	critical review – 2,000 words
60%	essay – 3,500 to 4,000 words

Course Texts

There is no single text that covers all this material. However, there are numerous specialised articles and monographs.

First: The latest research in the field:

- El-Awaisi, Abd al-Fattah (2006) *Introducing Islamicjerusalem*. Dundee: Al-Maktoum Institute Academic Press.
- El-Awaisi, Abd al-Fattah (2005) *Umars' Assurance of Safety Aman to the People of Aelia (Islamic Jerusalem) A Critical Analytical Study of the Historical Sources*. Dundee: Al-Maktoum Institute Academic Press.
- El-Awaisi, Abd al-Fattah (2000) 'Umar's Assurance of Safety to the people of Aelia (Jerusalem): a critical analytical study of the historical sources', *Journal of Islamic Jerusalem Studies* (no.2, vol.3, winter 2000), pp. 5-20.
- Abu-Munshar, Maher (2007), *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* (I B Tauris & Co Ltd).
- Abu-Munshar, Maher (2006) 'Islamicjerusalem: A Model for Multiculturalism', *The American Journal of Islamic Social Sciences* (no. 4, vol. 23, fall 2006), pp.63-87.
- Abd Rahman, Fatimatuzzahra' (2005) 'Political, Social and Religious Changes in Islamic Jerusalem from the First Islamic Conquest until the end of Umayyad Period (637 to 750 CE): An Analytical Study', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 109-166.
- Abu-Munshar, Maher (2003) A Historical Study of Muslim Treatment of Christians in Islamic Jerusalem at the time of Umar Ibn al-Khattab and Salah al-Din with Special Reference to Islamic Value of Justice unpublished PhD (available at the Institute's Library).
- Al-Ratrout, Haithem (2004) *The Architectural Development of Al-Aqsa Mosque in Islamic Jerusalem in the Early Islamic Period: Sacred architecture in the shape of "The Holy"* Al-Maktoum Institute Academic Press, Dundee.

- Al-Tel, Othman (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee.
- Yatiban, Aminurraasyid (2006) *Muslim Understanding of the Concept of Siyadah (Sovereignty): An analytical study of Islamicjerusalem from the First Muslim Conquest until the end of the first Abbasid period (16-264 AH/637-877CE).* (Unpublished Ph.D Thesis. Dundee: Al-Maktoum Institute for Arabic and Islamic Studies, University of Aberdeen.
- Omar, Abdallah Ma'rouf (2006) 'Towards the Conquest of Islamicjerusalem: The three Practical Steps Taken by Prophet Muhammad', *Journal of Islamicjerusalem Studies* (vol.7, summer 2006), pp. 55-100.
- Hassan, Sarah (2006) 'Muslim Women: Active Agents in Demonstrating the Significance of Islamicjerusalem', *Journal of Islamicjerusalem Studies* (vol.7, summer 2006), pp. 101-150.
- Ibrahim, Ramona (2006) Islamicjerusalem as a Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lionheart (Unpublished Mlitt dissertation). Al-Maktoum Institute for Arabic and Islamic Studies, Dundee.

Students should be prepared to obtain these texts for themselves.

Second: Other useful sources

- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths* HarperCollins Publishers, London.
- Armstrong, Karen (1997) 'Sacred space: the holiness of Islamic Jerusalem', *Journal of Islamic Jerusalem Studies* (no.1, vol.1, Winter 1998), pp. 1-20.
- Asali, K.J. (1989) *Jerusalem in History* Scorpion Publishing, Essex.
- Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London.

- Gil, Moshe (1992) *A history of Palestine: 634-1099* Cambridge University Press.
- Prior, Michael and Taylor, William (eds) (1994) *Christians in the Holy Land,* The World of Islam Festival Trust, London.
- Prior, Michael (1997) *The Bible and Colonialism: A Moral Critique,* Sheffield Academic Press.
- Asbridge,Thomas (2004) *The First Crusade: A New History,* Free Press, UK.
- Dajani-Shikail, Hadia (1993) *al-Qadi al- Fadil 'Abd al-Rahman al-Bîsani al-'Asqalani, (526-596 A.H /1131-1199A.D.) Dawruhu al-Takhtiti fî Dawlet Salah al-Din wa Futuhateh* (Beirut).
- Foss, Michael (2000) *People of the first Crusade,* Caxton Editions, London.
- Hallam, Elizabeth (1989) *Chronicles of the crusades: eye witness accounts of the wars between Christianity and Islam*, Guild publishing, London.
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives,* Edinburgh University Press.
- Nicolle, David (2005) Hattin 1187, *Saladin's Greatest Victory*, Osprey Publishing.
- Ibn Shaddad, Baha' al-Din *Al-Nawadir al-Sultaniyya wa'l Mahasin al-Yusufiyya The Rare and Excellent History Of Saladin* Translated by D.S Richards (2001), Ashgarte, Hants-U.K.
- Al-Tabari (1997) *The History of al-Tabari.* State University of New York Press.
- Ibn Wasil, Jamal al-Din (1960), *Mufarij al-Kurub fî Akbar Bani Ayyub*, Revised by J. al-Shaiyal Cairo.
- Glubb, F. (1999) 'Jerusalem: the central point in Saladin's life' *Journal of Islamic Jerusalem Studies* (no.2, vol.2, Summer 1999), pp. 49-73.
- Khalidi, Walid (1984) *Before their diasporas: a photographic history of the Palestinians 1876-1948,* Institute for Palestine Studies, Washington DC.
- Lane-Poole, Stanley (1985), *Saladin and the Fall of the Kingdom of Jerusalem*, Darf Publishers Limited, London.

- Nafi, Basheer (1998) *Arabism, Islamism and the Palestine question: 1908-1941,* Ithaca, Reading.
- Al-Nuwairi, Shihabab al-Din Ahmad Ibn 'Abd Al-Wahab Nihayat, *al-Irb fi Funun al-Adab*, Cairo 1940A.D/1359A/H.
- Peters, Edward (1998) The First Crusade: 'Chronicle' of Fulcher of Chartres and Other Source Materials (Middle Ages S.), University of Pennsylvania Press, USA.
- Prior, Michael (1999) *Zionism and the State of Israel: A Moral Inquiry,* Routledge, London.
- Reston, James (2001) *Warriors of God: Richard the Lionheart and Saladin in the Third Crusade,* Faber and Faber Ltd, London.
- Riley-Smith, Jonathan (2003) *The First Crusade and the Idea of Crusading* Continuum International Publishing Group.
- Runciman, Steven (1952) *A History Of The Crusades*, Cambridge University Press, Cambridge.
- William of Tyre, *A History of Deeds Done Beyond The Sea*, Translated and annotated by E.A Babcock, and A.C. Krey (1976), Octagon Books, New York.
- Raby, Julian and Johns, Jeremy (eds) (1992) *Bayt al-Maqdis: Abd al-Malik's Jerusalem* Oxford University Press.

Third: Ongoing Research

- Fatimatuzzahra' Abd Rahman. *The Muslim Concept of Change: An Analytical Study on the Political, Social and Economic Changes in Islamicjerusalem from the First Islamic Conquest until the end of Umayyad Period (637 to 750CE).*
- Abdallah Ma'rouf Omar. *The relationship between Prophet Muhammad and Islamicjerusalem, with special reference to his steps towards conquering it.*
- Mahmoud Mataz Kazmouz. *Islamicjerusalem as a model for multiculturalism.*

Fourth: Periodicals

Journal of Islamicjerusalem Studies Once yearly

Fifth: Internet

Further information on many Islamicjerusalem issues could be available on the Internet. Those of you familiar with the World Wide Web, may find some interesting starting points. If you are not familiar with the Internet, then don't worry that this doesn't make any sense to you!

Lectures/Seminars

There will be twelve sessions of two hours' length in total during this course. Each student will be required to make at least one presentation, in addition to a group presentation. Students are encouraged to actively engage in discussions. The main purpose of the sessions is to have an in-depth discussion of the issues related to each of the sessions. Attendance is a necessary component of the student educational experience in this course and failure to attend will seriously impair your progress.

Seminar Presentations and Participation

Seminars will take a variety of forms, such as small group discussion and plenary sessions, in order to develop skills in the communication of ideas and interaction between class members. The success of such meetings is dependent upon the effort made by its participants! At the beginning of each seminar, fifteen minutes will be conducted by the course tutor(s) which will give the students a summary of what has been discussed in the previous seminar, then a general overview of the topic to be discussed in the seminar and generate hypotheses and questions to be answered during the seminar session. To generate a greater variety of contributions to the discussion, students will be asked to do specific and targeted research for each seminar and will be required to present an assessed account of their research findings to the group as a whole. This outline / discussion should be about half an hour (30 minutes) in length. This may involve summarising a particular argument, article or perspective on the material, arguing a specific case or providing a brief account of a particular aspect of the broader topic under discussion. Following these presentations, students leading the seminar will be expected to initiate a discussion among the seminar group on aspects of the topic - this

will mean asking and perhaps answering questions. The course tutor(s) will conclude the discussion at the end of the seminar (30 minutes). By the first seminar you must sign up for your seminar presentation. It is each student's responsibility to the group to do the prescribed reading and turn up for the appropriate seminar meeting ready to participate. Note that students who fail to attend a seminar at which they have been asked to prepare a short presentation may lose their grade for the presentation.

Students should come to the weekly meetings fully prepared to participate in class discussion. There is a lot of material and a number of issues to discuss in each seminar and so students will be expected to do the prescribed reading and to contribute to class discussions. The prescribed readings will provide the basis for seminar discussion and analysis. The reading lists for seminars and essays are not exclusive; they are merely a recommended selection from a vast number of works on the topics which we shall be covering in this course. Feel free to consult other relevant works which you may find useful but try to be observant and critical regarding the almost inevitable political bias of authors. You will find other material in the library by using the search facilities on the computerised library catalogue. Students should utilise their research skills by seeking out and examining the variety of books in the Libraries which deal with the particular topic under consideration. Use the indexes of the books you consult to find relevant discussion of your topic more easily.

Class Routine

- regular attendance is required for successful completion of the course
- each class lasts for a minimum of 120 minutes (might be extended to 180 minutes), and is divided into different periods of varying duration (with the possibility of a short break between them):
    - reflection on and debate of previously raised questions and issues
    - lecture-type of presentation on the topic *or* student presentation

  - seminar-type of discussion and study
- you are required to come *prepared* to the classes, which means you:
  - arrive in time
  - switch off your mobile phones
  - have read the required readings for the session and be prepared to discuss them
  - be prepared to listen to what others have to say
  - be there in body and spirit

Seminars Topics

Below is a list of the twelve seminars and the various topics on which students may wish to present an assessed account of their research findings to the group as a whole. This outline/discussion should be about thirty minutes in length.

No.	Title:
1	Orientation and Framework
2	Understanding Historical Issues Related to Islamicjerusalem
3	The Launch of the Major Campaign to the *Fatih* of Islamicjerusalem by the first caliph Abu Bakr
4	The First Muslim Conquest of Islamicjerusalem by the second caliph 'Umar Ibn al-Khattab
5	Religious, Political and Social Changes in Islamicjerusalem after the First Muslim Conquest.
6	The Muslim concept of sovereignty over Islamicjerusalem
7	Muslim Women: Active agents in Demonstrating the Significance of Islamicjerusalem
8	Islamicjerusalem on the Eve of the First Interruption
9	Transformation of Islamicjerusalem during the first interruption

10 Salah al-Din and the re-conquest of Islamicjerusalem

11 Islamicjerusalem and the Third Crusade

12 Concluding remarks

Seminar 1: Orientation and Framework

At this initial workshop meeting students will be given a brief overview of the workshop programme, setting the agenda for future workshop meetings, assessment procedures and the workshop format. It is vital that you attend this meeting if you are to gain a good grasp of the nature and format of the workshops as a whole.

Seminar 2: Understanding Historical Issues Related to Islamicjerusalem

'History is our knowledge of the past. However, it is also our knowledge of the present and future…' Discuss.

'The history of Islamicjerusalem has suffered distortion, falsification and alteration. Most of the region's historical researches, specifically those related to the history of Islamicjerusalem before the first Muslim *faith*, are limited to biblical and orientalist studies.' Discuss.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006) *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp.161-173.

Seminar 3: the Launch of the Major Campaign to Fatih Islamicjerusalem by the first caliph Abu Bakr

Discuss Abu Bakr's campaign to conquer Islamicjerusalem.

Discuss the impact of the battles of Ajnadin and al-Yarmuk on the process of conquering Islamicjerusalem.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006) *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp.49-63.
- Omar, Abdallah Ma'rouf (2006) 'Towards the Conquest of Islamicjerusalem: The Three Practical Steps Taken by Prophet Muhammad', *Journal of Islamicjerusalem Studies* (vol.7, summer 2006), pp. 55-100.
- Al-Tabari (1992) *The History of al-Tabari, The battle of al-Qadisiyyah and the conquest of Syria and Palestine,* State University of New York Press. Vol. XII.
- Al-Tabari (1993) *The History of al-Tabari, The challenge to the Empire.* State University of New York Press, Vol. XI.
- Al-Tel, Othman (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee, pp. 69-106.

Seminar 4: The First Muslim Conquest of Islamicjerusalem by the second caliph 'Umar Ibn al-Khattab

Examine the issues related to the dates and names of the conquerors of Islamicjerusalem.

Why did 'Umar Ibn al-Khattab visit Islamicjerusalem?

Examine the attitude of the People of Aelia towards the first Muslim Conquest in the light of Umar's Assurance of Safety.

Suggested Reading for this seminar

- Al-Tel, Othman (2003) *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee, pp.69-132.
- Abu-Munshar, Maher (2007), *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* (I B Tauris & Co Ltd), pp.85-88 and 105-109.
- Busse, Heribert 'Omar's Image as the Conqueror of Jerusalem'*, Jerusalem Studies in Arabic and Islam*, (Vol. 8, 1986), pp. 149 168.

Seminar 5: Religious, Political and Social Changes in Islamicjerusalem after the First Muslim Conquest

Discuss the religious, political and social changes in Islamicjerusalem after the conquest until the time of Ali Ibn Abu Talib.

'The first Muslim conquest led to the emergence of an opportunity for the Christians of Jerusalem to contain the Jews, with the help of the Muslim Arabs, through the concessions granted to them in Umar's Assurance.' Discuss Daniel J. Sahas's claim.

Discuss Caliph Umar's and Caliph Mu'awiya's contributions to the developments in al-Aqsa enclave.

Discuss the Umayyad Caliphs' contributions to the developments in al-Aqsa enclave.

Suggested Reading for this seminar

- Abd Rahman, Fatimatuzzahra' (2005) 'Political, Social and Religious Changes in Islamic Jerusalem from the First Islamic Conquest until the end of Umayyad Period (637 to 750 CE): An Analytical Study', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005) pp. 109-166.
- Al-Ratrout Haithem (2005) 'Al-Masjid al-Aqsa fi al-Athar al-Qur'aniyyah', *Journal of Islamic Jerusalem Studies* (no.1, vol.6, Summer 2005) pp. 1-32.
- Al-Ratrout, Haithem (2004) The Architectural Development of Al-Aqsa Mosque in Islamic Jerusalem in the Early Islamic Period: Sacred architecture in the shape of 'The Holy', Al-Maktoum Institute Academic Press, Dundee.
- El-Awaisi, Abd al-Fattah (2006) 'Umar's Assurance of Safety to the people of Aelia (Islamicjerusalem): a critical analytical study of the historical sources', in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp. 65-116.
- Al-Tabari (1990) *The History of al-Tabari, The Crises of the early caliphate,* State University of New York Press. Vol. XV.

- Al-Tabari (1997) *The History of al-Tabari, The Divided Community,* State University of New York Press. Vol. XVI.

Seminar 6: The Muslim concept of sovereignty over Islamicjerusalem

'This (the) unique creative vision of Islamicjerusalem is more important than the issue of sovereignty.' Discuss.

Examine the theoretical framework of the Muslim concept of sovereignty and its implementation in Islamicjerusalem during the first Muslim conquest.

'…Muslims never bothered to make [Islamic] Jerusalem the capital of their empire or even the administrative capital of Palestine….' (Karen Armstrong) Discuss.

Examine the role of Islamicjerusalem at the international level with special reference to the relationship between Caliph Harun al-Rashid and King Charlemagne.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), 'Islamicjerusalem as A Model for Multiculturalism' in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press.
- Yatiban, Aminurraasyid (2006) *Muslim Understanding of the Concept of Siyadah (Sovereignty): An analytical study of Islamicjerusalem from the First Muslim Conquest until the end of the first Abbasid period (16-264 AH/637-877CE).* (Unpublished Ph.D Thesis, Dundee: Al-Maktoum Institute for Arabic and Islamic Studies, University of Aberdeen.
- Yatiban, Aminurraasyid (2005) 'The Muslim Concept of Sovereignty: Islamicjerusalem during the First Muslim Conquest as A Case Study', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 43-82.
- Armstrong, Karen (1997) 'Sacred space: the holiness of Islamic Jerusalem', *Journal of Islamic Jerusalem Studies* (no.1, vol.1, Winter 1998), pp. 1-20.

- Abu Khalaf, Marwan (1999) 'The Significance of Jerusalem to Muslims', *Journal of Islamic Jerusalem Studies* (no.2, vol.2, Summer 1999), pp. 75-79.

Seminar 7: Muslim Women: Active Agents in Demonstrating the Significance of Islamicjerusalem

Compare between the *ahadith* narrated by men and those narrated by women regarding Islamicjerusalem.

Examine the role played by Muslim women in demonstrating the significance of Islamicjerusalem.

'The Mother of Believers (Safiyyah)'s life story in general, and her visit to Islamicjerusalem in particular, illustrate vividly how the whole process of negotiating her Jewish background and her Muslim religion culminate in Islamicjerusalem.' Discuss.

Suggested Reading for this seminar

- Hassan, Sarah (2006) 'Muslim Women: Active Agents in Demonstrating the Significance of Islamicjerusalem', *Journal of Islamicjerusalem Studies* (vol.7, summer 2006), pp. 101-150.
- Hassan, Sarah (2006) Women: Active Agents in Islamising[1] Islamicjerusalem from the Prophet's Time until the End of Umayyad Period. (Unpublished Mlitt dissertation). Al-Maktoum Institute for Arabic and Islamic Studies, Dundee.

Seminar 8: Islamicjerusalem on the Eve of the First Interruption

Discuss the political situation in the Muslim World during the fourth and fifth centuries of Hijra.

Discuss the situation of the Christians of Islamicjerusalem before the arrival of the Crusaders.

Discuss the situation of Islamicjerusalem under the Fatimids and examine Ibn al-Athir's hypothesis of 'the Fatimid-Crusaders alliance' with reference to the Fatimid laxity towards defending Islamicjerusalem at the arrival of the First Crusade.

Suggested Reading for this seminar

- Asali, K.J. (1989) *Jerusalem in History* Scorpion Publishing, Essex**,** pp. 130-176
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives,* Edinburgh University Press. pp. 42-54.
- Maher Abu-Munshar, (2003) 'Muslim treatment of Christians in the light of Salah al-Din's liberation of Islamicjerusalem' in *A Historical Study of Muslim Treatment of Christians in Islamic Jerusalem at the time of Umar Ibn al-Khattab and Salah al-Din with Special Reference to Islamic Value of Justice* unpublished PhD, pp. 215-257.

Seminar 9: Transformation of Islamicjerusalem during the First Interruption

Discuss the demographical transformation of Islamicjerusalem: atrocious massacre, repopulation of the Walled City, and changes and transformation of the Muslim Holy Places.

Examine the socio-political changes: Society and social life in the Walled City

Discuss the formation of the Latin Kingdom of Jerusalem and examine the role it played within the Crusade movement.

Suggested Reading for this seminar

- Pringle, Denys (2004) Churches and settlements in Crusader Palestine, in Peter Edbury and Jonathan Phillips (eds), *The Experience of the Crusading- Defining the Crusader Kingdom,* pp. 161-187.
- Asali, K.J. (1989) *Jerusalem in History* Scorpion Publishing, Essex**,** pp. 130-176.
- Foss, Michael (2000) *People of the first Crusade,* Caxton Editions, London.
- Hallam, Elizabeth (1989) *Chronicles of the crusades: eye witness accounts of the wars between Christianity and Islam*, Guild publishing, London.
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives,* Edinburgh University Press.

Seminar 10: Salah al-Din and the re-Conquest of Islamicjerusalem

Discuss the steps which have been taken towards the re-conquest of Islamicjerusalem.

Discuss the impact of the battle of Hittin on the re-conquest of Islamicjerusalem.

Discuss the conditions of surrender during the re-conquest of Islamicjerusalem.

Examine the attitude of Salah al-Din towards the non-Muslims and their holy places during and after the second re-conquest of Islamicjerusalem. Did Salah al-Din implement Umar's Assurance of Safety?

Suggested Reading for this seminar

- Maher Abu-Munshar, (2003) 'Muslim treatment of Christians in the light of Salah al-Din's liberation of Islamicjerusalem' in *A Historical Study of Muslim Treatment of Christians in Islamic Jerusalem at the time of Umar Ibn al-Khattab and Salah al-Din with Special Reference to Islamic Value of Justice* unpublished PhD, pp. 215-257.
- Runciman, Steven (1952) *A History Of The Crusades*, Vol.2, Cambridge University Press, Cambridge.
- Ibn Shaddad, Baha' al-Din *Al-Nawadir al-Sultaniyya wa'l Mahasin al-Yusufiyya The Rare and Excellent History Of Saladin* Translated by D.S Richards (2001), Ashgarte, Hants-U.K.
- David Nicolle (2005) *Hittin1187, Saladin's Greatest Victory*, Osprey Publishing.
- Lane-Poole, Stanley (1985), *Saladin and the Fall of the Kingdom of Jerusalem*, Darf Publishers Limited, London.
- Faris Glubb 'Jerusalem: the Central Point in Saladin's Life', *Journal of Islamic Jerusalem Studies,* (no.2, vol.2, Summer 1999), pp. 49-73.

Seminar 11: Islamicjerusalem and the Third Crusade

Before the lecture/seminar, please watch the programme 'Lion heart - The Crusade' (70 minutes) which is a feature-length documentary that examines the ultimate clash between the two greatest generals of the 11th century: Richard and Salah al-Din. It discusses the Crusaders movement to Islamicjerusalem, the relation between the most-known sole leaders, and key issues.

Discuss the similarities and differences between the attitude of Salah al-Din and Richard towards Islamicjerusalem.

Discuss the Third Crusade, and examine the position of Islamicjerusalem in the peace negotiations between Salah al-Din and Richard.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006) Islamicjerusalem as a model for conflict resolution, in *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, pp. 117-132.
- Abu-Munshar, Maher (2005) 'The Position of Islamicjerusalem in the Negotiations between Sultan Salah al-Din And King Richard I 'the Lion-Heart'. *Journal of Islamic Jerusalem Studies* (no.1, vol.6, Summer 2005), pp. 83-108.

Seminar 12: Concluding remarks

Examine how Muslims have ruled Islamicjerusalem region during the whole period studied in this course.

Compare and contrast the first and the second Muslim Conquests of Islamicjerusalem?

Course Assessment

The course will be assessed solely on the basis of course work, with NO written examination. A large part of the overall course work grade depends on how well you write your essay. So I would strongly advice you to pay particular attention to this. The course

work will involve two pieces of written work (The timetable for submission of these pieces of work is as follows - Plan to get your work in on time) and a presentation:

Critical Review	**30%**
Essay	**60%**
Seminar Presentation	**10%**

Assignments must be handed complete with assessment coversheet by or before 12:00 noon of the deadline for submission. All written work will be graded anonymously.

Critical Review of Literature (word limit: 2000 words)
This is not intended to be a critical review of complete books, but of articles or chapters from books, all of which are included in the recommended reading for the course, and which every student should read anyway. The critical review should be a report of around 2000 words which analyses the contrasting perspectives of two different articles.

The purpose of the critical review is to encourage you to read and compare two quite different articles. Each pair of articles will be on related, but not necessarily, the same themes. In the critical review you will be expected to show some awareness and understanding of what each of the authors is arguing, and to make a comparison of their different perspectives. In some cases this may be obvious, but in other cases it has been left more up to you to analyse how and why the arguments and perspectives are different. For this you should read carefully (more than once!) both the articles, and think through any comparison and contrast you can find. Remember that you should be reading each of these articles as part of the recommended reading for the course seminars, and you will also of course have the opportunity to discuss the readings in the Seminars. In most cases your discussion and analysis of the articles will require further background reading around the topic. Your critical review should

show awareness of wider reading, and cross-referencing where appropriate.

When writing the critical review think about the following points:

Description

* What are these chapters or sections actually saying?
* Include a summary of the contents of both articles, to show that you are able to understand and report.

Analysis

* What are the key issues and/or questions coming out from both your readings?
* What are the arguments that each of the authors is putting forward?
* What points of comparison and contrast can you find between the arguments - are the authors arguing in different directions, or looking at the same problems in different ways?

Evaluation

* How do these articles/chapters relate to other works you have read? Do other authors engage with the same issues? Have you come across different ways of handling similar questions?
* How effectively are the arguments being presented? Do they convince you? If not, why not? Are you more in agreement with one or the other?
* Is there any way of resolving or bridging the perspectives of the two authors?

Make use of

* Recommended and supplementary reading materials.
* Look up reviews.
* Think about how the theory and issues discussed in the classes relate to the themes of the articles.

Choose ONE of the following options:

First Option

Heribert Busse, **'**Omar's Image as the Conqueror of Jerusalem'*, Jerusalem Studies in Arabic and Islam*, (Vol. 8, 1986), pp. 149 168.

AND

Othman Al-Tel (2003) 'The Dates and the Names of the Conquerors of Aelia (Islamic jerusalem', in *The First Islamic Conquest of Aelia (Islamic Jerusalem) A critical analytical study of the early Islamic historical narratives and sources* Al-Maktoum Institute Academic Press, Dundee, pp.107-131.

Second Option

El-Awaisi, Abd al-Fattah (2000) 'Umar's Assurance of Safety to the People of Aelia (Islamicjerusalem): A Critical Analytical Study of the Historical Sources'', *Journal of Islamic Jerusalem Studies* (no.1, vol.1, Winter 1997), pp. 5-20.

AND

El-Awaisi, Abd al-Fattah (2006), Umar's Assurance of Safety *(Aman)* to the People of Aelia (Islamicjerusalem): A Critical Analytical Study of the Historical Sources in *Introducing Islamicjerusalem,* Al-Maktoum Institute Academic Press, pp.65-116.

Course Essay: Guide-lines for Writing the Essay

1. Students are encouraged to look around for relevant reading materials other than those suggested.
2. The essay should be between 3500-4000 words.

3. You should always keep a copy of any work you hand in. That way, if it is mislaid in some way, it will never be lost.
4. There is no negotiation on the final essay deadline.
5. The essays should be typed.

Essay Topics: Choose ONE of the following:

1. 'Indeed, the Muslim Rulers have not only shown great interest in Islamicjerusalem but have paid a lot of attention to its sanctuary. Although they '… did not even think' of making it 'their capital' or "the administrative centre for Palestine …' (Abd al-Fattah El-Awaisi) Discuss.
2. 'The history of Islamicjerusalem has suffered distortion, falsification and alteration. Most of the region's historical researches, specifically those related to the history of Islamicjerusalem before the first Muslim *fatih*, are limited to biblical and orientalist studies.' Discuss.
3. 'The conquest of Islamicjerusalem by Umar Ibn al-Khattab was a radical turning point in the Arab Muslim history.' Discuss.
4. Compare and contrast the Muslim treatment and attitude towards the Christians in Islamicjerusalem during the periods 41- 492 A.H / 661-1099 CE.
5 Examine Ibn al-Athir's hypothesis of "the Fatimid-Crusaders alliance" with reference to the Fatimid laxity towards defending Islamicjerusalem at the arrival of the First Crusade.
6. Examine the attitude of Salah al-Din towards the non-Muslims and their holy places during and after the second re-conquest of Islamicjerusalem. Did Salah al-Din implement Umar's Assurance of Safety?
7 Discuss the position of Islamicjerusalem in the peace negotiations between Salah al-Din and Richard, with special reference to the similarities and differences between the attitudes of both leaders towards Islamicjerusalem.
8. Compare between the ahadith narrated by men and those narrated by women regarding Islamicjerusalem.

These essay topics are not prescriptive; students may choose to answer these questions or come up with a suitable topic and question of their own in consultation with the course co-ordinator.

For these essays, and indeed throughout this course, students should utilise their research skills by seeking out and examining the variety of books in the library that deal with the particular topic under consideration. You will find other material in the library by using the search facilities on the computerised library catalogue. Use the index of the books you consult to find relevant discussion of your topic more easily.

Reflecting -What are my learning needs?

Start a learning Worksheet for your presentation, literature review and the essay and reflect on the learning outcomes and questions.

- Consider whether there are any aspects of the questions and the objectives that you feel need more attention than others.
- Reflect on what you already know and the relevance of the learning outcomes to your own studies.
- You need to determine your level of knowledge and understanding and test higher cognitive skills including application, analysis, synthesis and critical evaluation and therefore the extent to which you can already achieve the learning outcomes.
- Before answering each question, it is important to try and follow each of the following steps:
    1. consider and interpret the question;
    2. brainstorm;
    3. identify the gaps in your knowledge;
    4. acquire the knowledge;
    5. reconsider the question;
    6. Formulate a solution.

Third: History of Islamicjerusalem II: from the late Crusades to the contemporary era

Course Content

This course will examine the second phase of the physical manifestation of the theoretical and conceptual framework of Islamicjerusalem. (The first phase of this physical manifestation has been dealt with during the course History of Islamicjerusalem I). It discusses the historical and political developments and perspectives on Islamicjerusalem with in-depth studies on particular aspects. It covers the history and politics of Islamicjerusalem from the late Crusades to the contemporary era. It will examine how Muslims have ruled that region during this late period and the key political and demographic issues involved. Particular attention will be paid to specific subjects at the socio-political, demographical, legal, and academic levels in the late and contemporary period.

البروفيسور الدكتور
عبد الفتاح محمد العوسي القدومي

Course Aims

1. To further explore the historical nature of Islamicjerusalem from the late Crusades to the contemporary era, and to utilise a historical framework for discussion of the main problems and issues of the role of Islamicjerusalem in historical and contemporary contexts.
2. To provide a survey of the major events which have shaped political, economic and social developments in Islamicjerusalem, and to develop the analytical skills necessary for the study of political change in the region.
3. To build upon the Muslim areas of knowledge, hermeneutics and attitudes relating to the history of Islamicjerusalem and, thereby, to ensure that students are able to develop and form appropriate methods of analysis to aid their understanding of this field.
4. To further develop students' historical and political critical skills, and increase their awareness of the key features of

the study of historical and contemporary developments relating to Islamicjerusalem.

5. To provide historical and political backgrounds to modern and contemporary Islamicjerusalem to enable the student to better understand the current situation in the region.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Demonstrate deep understanding of the main events of Islamicjerusalem history in its second phase, and outline and critically analyse the most significant periods from the late Crusades to the contemporary era.
2. Demonstrate deep understanding of the main changes in the nature of Islamicjerusalem, and outline and critically analyse the impact of these changes in the region.
3. Explore how modern Islamicjerusalem is shaped in part by dialogue with its own past and in part by response to external influence in the region.
4. Become familiar with both the Muslim traditions and modern scholarship on the subject up to the contemporary era, and deepen their knowledge of the new field of inquiry of Islamicjerusalem Studies.
5. Make best use of the available literature and the latest research on the subject, and present sound written and oral arguments and provide personal views on the subject.

Knowledge and understanding

- A general framework of historical events related to Islamicjerusalem, placing such understanding within the context of historical and political circumstances.
- Explore how modern Islamicjerusalem is shaped in part by dialogue with its own past and in part by response to external influence in the region, and how contemporary Muslims seek to relate their heritage in Islamicjerusalem from the past to the radical situation of today.

- Re-building of Islamicjerusalem with special reference to the major growth that happened in Islamicjerusalem under the Mamluk rulers (up to 1516).
- Particular issues and case studies, such as the hypothesis of 'the British-Zionist alliance', and the Muslims' response to this alleged alliance; how the boundaries of Islamicjerusalem region was administered and politically changed; how Muslims responded to the competing spiritual claims of the other religious groups; the legal status of Islamicjerusalem, the role of the United Nations and the other international powers; and the new field of inquiry on Islamicjerusalem Studies.
- The impact of the transformation of Islamicjerusalem in the 20th century and the changing identity and character of Islamicjerusalem.
- Similarities and differences between the Crusades and the contemporary era.
- Critical analytic approaches of the historical methodology.
- A sound knowledge of published works and latest research on the subject.
- The impact of these historical periods on contemporary Muslims' understanding and perspectives.

Intellectual Skills

- Apply critical historical methodology and concepts to the analysis of this late Muslim period in general and to particular case studies.
- Critically analyse historical development within Islamicjerusalem with relation to a general historical framework and to the particularities of this late Muslim period.
- Critically compare and contrast the different phases of rulers in Islamicjerusalem up to the contemporary era.
- Critically compare and contrast the Crusades and the contemporary era.

- Apply critical analytic skills to the debates on this late Muslim period.
- Show critical awareness of current issues, debates and problems on the subject.

Teaching Hours

Timetabled teaching hours:	24 hours
Private study time:	176 hours
Total number of hours:	200 hours

Assessment

100% coursework
- 10% seminar presentation
- 30% critical review – 2,000 words
- 60% essay – 3,500 to 4,000 words

Course Texts

There is no single text that covers all this material. However, there are numerous specialised articles and monographs.

First: The latest research in the field:

- El-Awaisi, Abd al-Fattah (2006) *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee**.**
- Aladdin Ashinida (2006) *Intellectual activities in Islamicjerusalem under the Mamluks 648-923 AH / 1250-1517AD*, (unpublished MLitt dissertation).
- Kazmouz Mahmoud Mataz (2006) *The Ottoman implementation of the vision of Islamicjerusalem as a model for multiculturalism with a special reference to Sultan Suleiman I, the magnificent (1520 – 1566)*, (unpublished MLitt dissertation)
- Al-Ahlas, Aisha and El-Awaisi, Sara (2005) 'The Founder of the New Field of Inquiry of Islamicjerusalem Studies: Background and Methodology, *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 19-42.

- Al-Ahlas, Aisha (2004) *Islamic Research Academy (ISRA): 1994-2004- Background, activities, and achievements, with special reference to the New Field of Inquiry of Islamic Jerusalem Studies*, Islamic Research Academy (ISRA), Dundee.
- Hany Mohamed Aly Beshr (2004) *The European Union and the Jerusalem Question: Analytical Study of the Official EU Position and Role,* (unpublished MLitt dissertation).
- Sulong, Raja Hisyamudin Raja (2003) *The Development of Islamic Jerusalem under the Mamluks Sultanate with Special Reference to the Urbanization and Constructional activities in the Walled City Justice,* (unpublished MLitt dissertation (available at the Institute's Library).

Second: Other useful sources

The reading list as provided below is not necessarily exhaustive and the student can conduct his/her own research.

- Angold, Michael (2003) *The Fourth Crusade,* Longman, London.
- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths,* HarperCollins Publishers, London.
- Asali, K.J. (1990) *Jerusalem in History,* Olive Branch Press.
- Auld, Slyvia and Hillenbrand Robert (eds) (2000) *Ottoman Jerusalem: The living city 1517-1917*, Atajir World of Islam Trust, London.
- Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London.
- Wasserstein, David and Ayalon, Ami (2006) *Mamluks and Ottomans*. London: Routledge.
- Gavish, Dov (2005) *A Survey of Palestine Under the British Mandate, 1920-1948*. London: RoutledgeCurzon
- Saleh, Mohsen. (2005) *History of Palestine: A Methodological Study of the Palestinian Struggle,* Cairo: Al-Falah Foundation.
- Gelvin, James (2005) *The Israel-Palestine Conflict: One Hundred Years of War,* Cambridge: Cambridge University Press.

- Karsh, Efraim and Kumaraswamy (2003) *Israel, the Hashemites and the Palestinians: The peace Triangle*, London: Frank Cass.
- Quandt, William (2001) *Peace Process: American Diplomacy and the Arab-Israeli Conflict since 1967*, Washington: Brookings Institution Press.
- Bagis, Ali Ihsan, (1984) *The Jewish Settlement in Palestine and the Ottoman Policy, The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 3, pp.3-7.
- Burgoyne, Michael Hamilton (1983) The Architectural Development of the Haram in Jerusalem under the Bahri Mamluks, *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1, pp. 65-91.
- Burgoyne, Michael Hamilton (1987) Mamluk Jerusalem: An Architectures Study, World of Islam Festival, London.
- Cattan, Henry (1981) *Jerusalem,* Croom Helm, London.
- Chapman, Colin (2004) *Whose Holy City, Jerusalem and the Israeli-Palestinian conflict*, A Lion book, Oxford.
- Cotran, Eugene (2005) 'The Jerusalem Question in International Law, the Way to a Solution', in Jayyusi S.K and Ansari I.A (eds) *My Jerusalem: Essays, reminiscences, and poems*, Olive Branch Press, Massachusetts, pp. 56-70.
- Dumper, Michael (1994) *Islam and Israel: Muslim religious endowments and the Jewish state,* Institute for Palestine Studies, Washington DC.
- Dumper, Michael (1997) *The politics of Jerusalem since 1967,* Columbia University Press.
- Halm, Heinz (1983) The Re-establishment of Sunni Fiqh in Jerusalem Under Ayyubid Rule, *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1, pp. 111-116.
- Hughes, Mathew (1999) *Allenby and British Strategy in the Middle East 1917-1919*, Frank Cass, London.
- Karmi, Ghada (ed.) (1996) *Jerusalem Today,* Ithaca, Reading.

- Khalidi, Walid (1984) *Before their diasporas: a photographic history of the Palestinians 1876-1948,* Institute for Palestine Studies, Washington DC.
- Klein, Menachen, (2004) Jerusalem without East Jerusalemites: The Palestinians as the 'Others' in Jerusalem, *The Journal of Israeli History,* Vol. 23, No. 2. pp. 174-199.
- Kushner, David (1986) *Palestine in the Late Ottoman Period,* Brill, Netherlands.
- Little, Donald P. (1983) The Judicial Documents from Al-Haram Al-Sharif as Sources for History of Palestine under the Mamluks, *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1. pp.117-125.
- Nafi, Basheer (1998) *Arabism, Islamism and the Palestine question: 1908-1941,* Ithaca, Reading.
- Nuseibeh, Hazem Zaki (1982) *Palestine and the United Nations*, Quartet Books, London.
- Phillips, Jonathan (2004) *The Fourth Crusade and the Sack of Constantinople,* Jonathan Cape, London.
- Prior, Michael (1997) *The Bible and colonialism: a moral critique,* Sheffield Academic Press.
- Prior, Michael (1999) *Zionism and the state of Israel: a moral inquiry,* Routledge, London.
- Prior, Michael and Taylor, William (eds) (1994) *Christians in the Holy Land,* The World of Islam Festival Trust, London.
- Said, Edward (1992) *The question of Palestine,* Vintage, London.
- Sandberg, Haim, (2004) Jerusalem: Land Title Settlement and Expropriation, *The Journal of Israeli History,* Vol. 23, No. 2, pp. 216-231.
- Tibawi, A.L. (1978) *The Islamic Pious Foundations in Jerusalem,* The Islamic Cultural Centre, London.
- Yousef, Ahmad (1998) *The Judaization of the holy land: United States policy toward Jerusalem,* United Association for Studies and Research, USA.

Third Periodicals

Journal of Islamicjerusalem Studies

Fourth Internet

Further information on many Islamicjerusalem issues could be available on the Internet. Those of you familiar with the World Wide Web may find some interesting starting points. If you are not familiar with the Internet, then don't worry that this doesn't make any sense to you!

Lectures/Seminars

There will be twelve lectures and seminars presentations of two hours' length every week during this course. The first half hour will be a lecture session (30 minutes), where the lecturer will present the main arguments on the topics under discussion by raising relevant questions. The seminar presentation session will be about one hour and half (90 minutes), where a student will lead the discussion, while other students are supposed to actively engage in that discussion. The main purpose of the seminars is to have an in-depth discussion of the issues related to the course. Please ask if you would like to follow up particular subjects in more detail. Attendance is a necessary component of the student educational experience in this course and failure to attend will seriously impair your progress.

Seminar Presentations and Participation

Seminars will take a variety of forms, such as small group discussion and plenary sessions, in order to develop skills in the communication of ideas and interaction between class members. The success of such meetings is dependent upon the effort made by its participants! At the start of each seminar, a thirty minutes lecture will take place by the course tutor(s) which will give the students a summary of what has been discussed in the previous seminar, then a general overview of the topic to be discussed in the seminar to generate hypotheses and questions to be answered during the seminar session. To generate a greater variety of contribution to the discussion, students will be asked to do specific

and targeted research for each seminar and will be required to present an assessed account of their research findings to the group as a whole. This outline/discussion should be about thirty minutes in length. This may involve summarising a particular argument, article or perspective on the material, arguing a specific case or providing a brief account of a particular aspect of the broader topic under discussion. Following these presentations, the student leading the seminar will be expected to initiate a discussion among the seminar group on aspects of the topic - this will mean asking and perhaps answering questions. The course tutor(s) will conclude the discussion at the end of the seminar (15 minutes). You must sign up for your seminar presentation by the first seminar/lecture. It is each student's responsibility to the group to do the prescribed reading and turn up for the appropriate seminar meeting ready to participate. Note that students who fail to attend a seminar at which they have been asked to prepare a short presentation will need to discuss the issue with the course co-ordinator and may be asked to offer a presentation in a later seminar.

Students should come to the weekly meetings fully prepared to participate in class discussion. There is a lot of material and a number of issues to discuss in each seminar and so I will expect students to do the prescribed reading and to contribute to class discussions. The prescribed readings will provide the basis for seminar discussion and analysis. The reading lists for seminar and essays are not exclusive; they are merely a recommended selection from a vast number of published works on the topics which we shall be covering in this course. Feel free to consult other relevant works which you may find useful but try to be observant and critical regarding the almost inevitable political bias of authors. You will find other material in the library by using the search facilities on the computerised library catalogue. Students should utilise their research skills by seeking out and examining the variety of books in the libraries which deal with the particular topic under consideration. Use the indexes of the books you consult to find relevant discussion of your topic more easily.

Class Routine

- regular attendance is required for successful completion of the course
- each class lasts for a minimum of 120 minutes (might be extended to 180 minutes), and is divided into different periods of varying duration (with the possibility of a short break between them):
    - reflection on and debate of previously raised questions and issues
    - lecture-type of presentation on the topic *or* student presentation
    - seminar-type of discussion and study
- you are required to come prepared to the classes, which means you:
    - arrive in time
    - switch off your mobile phones
    - have read the required readings for the session and be prepared to discuss them
    - be prepared to listen to what others have to say
    - be there in body and spirit

Seminars Topics

Below is a list of the twelve seminars and the various topics on which students may wish to present an assessed account of their research findings to the group as a whole. This outline/discussion should be about thirty minutes in length.

No.	Title:
1	Orientation and Framework
2	Islamicjerusalem after Salah al-Din from 1193 to 1250 C.E.
3	Islamicjerusalem between 1250 - 1516 C.E.
4	The Muslim rule of Islamicjerusalem (Ottoman: 1516-1917)

5	Political, Economic and Social Developments in Islamicjerusalem (1193-1917)
6	The Beginning of the Transformation of Islamicjerusalem in the 20th century (1917-1947)
7	Land Transformation: Israeli Settlements
8	Demographic Transformation
9	The Legal Status of Islamicjerusalem
10	The new Field of Inquiry of Islamicjerusalem Studies
11	Islamicjerusalem as a Model for Conflict Resolution
12	Concluding Remarks: Historical Nature of Islamicjerusalem

Seminar 1: Orientation and Framework

At this initial seminar meeting students will be given a brief overview of the workshop programme, setting the agenda for future seminar meetings, assessment procedures and the seminar format. It is vital that you attend this meeting if you are to gain a good grasp of the nature and format of the seminars as a whole.

Part One: Islamicjerusalem Under Muslim Rule

Seminar 2: Islamicjerusalem after Salah al-Din from 1193 to 1250 C.E

Examine the Muslim rule of Islamicjerusalem from 1193 to 1250, with special reference to the growth that happened in Islamicjerusalem under the Ayyubids.

Suggested Reading for this seminar

- Angold, Michael (2003) *The Fourth Crusade,* Longman, London.
- Donald P. little (1990) 'Jerusalem under the Ayyubids and Mamluks', in Asali, K.J. *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.177-199.

- Halm, Heinz (1983) The Re-establishment of Sunni Fiqh in Jerusalem Under Ayyubid Rule. *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk. Vol. 1. pp. 111-116
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives,* Edinburgh University Press.
- Phillips, Jonathan (2004) *The Fourth Crusade and the Sack of Constantinople,* Jonathan Cape, London.
- Runciman, Steven (1952) *A History of the Crusades*, Cambridge University Press, Cambridge Vol.3.

Seminar 3: Islamicjerusalem between 1250 - 1516 C.E.

Examine the Muslim rule of Islamicjerusalem from 1250 to 1516, with special reference to the major growth that happened in Islamicjerusalem under the Mamluks.

Suggested Reading for this seminar

- Aladdin Ashinida (2006), *Intellectual activities in Islamicjerusalem under the Mamluks 648-923 AH / 1250-1517AD,* (unpublished MLitt dissertation).
- Burgoyne, Michael Hamilton (1983) 'The Architectural Development of the Haram in Jerusalem under the Bahri Mamluks', *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1. pp. 65-91.
- Burgoyne, Michael Hamilton (1987) *Mamluk Jerusalem: An Architectures Study*, World of Islam Festival.
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives* Edinburgh University Press
- Little, Donald P (1983) 'The Judicial Documents from Al-Haram Al-Sharif as Sources for History of Palestine under the Mamluks', *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1. pp.117-125.
- Little, Donald P. (1990) Jerusalem under the Ayyubids and Mamluks, in Asali, K.J. *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.177-199.

- Sulong, Raja Hisyamudin Raja (2003) *The Development of Islamic Jerusalem under the Mamluks Sultanate with Special Reference to the Urbanization and Constructional activities in the Walled City,* (unpublished dissertation).

Seminar 4: The Muslim rule of Islamicjerusalem (Ottoman: 1516-1917)

Discuss the position of Islamicjerusalem during the Ottomans' rule, with special reference to the period between 1831 and 1917.

Examine the Ottoman implementation of the vision of Islamicjerusalem as a model for multiculturalism with a special reference to Sultan Suleiman I, the magnificent (1520 – 1566)?

Suggested Reading for this seminar

- Kazmouz Mahmoud Mataz (2006) *The Ottoman implementation of the vision of Islamicjerusalem as a model for multiculturalism with a special reference to Sultan Suleiman I, the Magnificent (1520 – 1566),* (unpublished MLitt dissertation).
- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths* HarperCollins Publishers, London.
- Auld, Sylvia and Hillenbrand Robert (eds) (2000) *Ottoman Jerusalem: The living city 1517-1917*, Atajir World of Islam Trust, London.
- Bagis, Ali Ihsan, 1984) 'The Jewish Settlement in Palestine and the Ottoman Policy'*, The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 3. pp.3-7.
- Khalidi, Walid (1984) *Before their diasporas: a photographic history of the Palestinians 1876-1948* Institute for Palestine Studies, Washington DC.
- Kushner, David (1986) *Palestine in the Late Ottoman Period,* Brill, Netherlands.
- Nafi, Basheer (1998) *Arabism, Islamism and the Palestine question: 1908-1941,* Ithaca, Reading.

- Scholch, Alexander (1990) 'Jerusalem in the 19th Century (1831-1917 AD)', in Asali, K.J. (ed.) *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.228-248.

Seminar 5: Political, Economic and Social Developments in Islamicjerusalem (1193-1917)

Discuss the major events which shaped political, economic and social developments in Islamicjerusalem during the period from 1193-1917**.**

Suggested Reading for this seminar

- Auld, Sylvia and Hillenbrand Robert (eds) (2000) *Ottoman Jerusalem: The living city 1517-1917*, Atajir World of Islam Trust, London.
- Burgoyne, Michael Hamilton (1983) 'The Architectural Development of the Haram in Jerusalem under the Bahri Mamluks', *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1. pp. 65-91.
- Burgoyne, Michael Hamilton (1987) Mamluk Jerusalem: An Architectures Study, World of Islam Festival.
- Little, Donald P. (1990) 'Jerusalem under the Ayyubids and Mamluks', in Asali, K.J. *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.177-199.
- Halm, Heinz (1983) 'The Re-establishment of Sunni Fiqh in Jerusalem Under Ayyubid Rule', *The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 1. pp. 111-116.
- Hillenbrand, Carole (1999) *The Crusades: Islamic perspectives,* Edinburgh University Press.
- Scholch, Alexander (1990) 'Jerusalem in the 19th Century (1831-1917 AD)', in Asali, K.J. (ed.) *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.228-248.
- Sulong, Raja Hisyamudin Raja (2003) *The Development of Islamic Jerusalem under the Mamluks Sultanate with Special Reference to the Urbanization and Constructional activities in the Walled City.*

Part two: Contemporary Interruption: Background and the changing Identity of Islamicjerusalem.

Seminar 6: The Beginning of the Transformation of Islamicjerusalem in the 20th century (1917-1947)

Discuss the arrival of the British Forces and its occupation of Islamicjerusalem; and examine the hypothesis of 'the British-Zionist alliance'.

Examine the Muslims' response to this alliance, with special reference to the Al-Buraq Revolt, and the General Islamic Conference for Islamicjerusalem (1931).

Suggested Reading for this seminar

- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths,* HarperCollins Publishers, London**.**
- Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London.
- Hudson, Michael C (1990), 'The transformation of Jerusalem 1917-1987 AD'. in Asali, K.J. (ed.) *Jerusalem in History,* Scorpion Publishing, Essex**,** pp.249-278.
- Hughes, Mathew (1999) *Allenby and British Strategy in the Middle East 1917-1919*, Frank Cass, London, pp.23-59.
- Khalidi, Walid (1984) *Before their diasporas: a photographic history of the Palestinians 1876-1948* Institute for Palestine Studies, Washington DC.
- Nafi, Basheer (1998) *Arabism, Islamism and the Palestine question: 1908-1941,* Ithaca, Reading.

Seminar 7: Land Transformation: Israeli Settlements

Discuss the establishment of the Israeli settlements in Islamicjerusalem and the issues related to it, such as demolition of buildings, and confiscation of lands

Suggested Reading for this seminar

- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths,* HarperCollins Publishers, London.

- Aronson, Geoffrey (1996), 'Israeli settlements in and around Jerusalem', in Ghada Karmi (ed.) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp. 77-82.
- Bagis, Ali Ihsan (1984) *'The Jewish Settlement in Palestine and the Ottoman Policy', The Third International Conference on Bilad al-Sham: Palestine,* University of Jordan and Yarmouk, Vol. 3. pp.3-7.
- Hudson, Michael 'The Transformation of Jerusalem 1917-1987', in K Asali (ed.) (1990) *Jerusalem in History,* Olive Branch Press, pp. 249-277.
- Mansfield, Peter, 'From British Mandate to the Present Day', in Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London, pp. 155-172.
- Prior, Michael (1999) *Zionism and the state of Israel: a moral inquiry* Routledge, London.
- Sandberg, Haim, (2004) Jerusalem: Land Title Settlement and Expropriation, *The Journal of Israeli History,* Vol. 23, No. 2. pp. 216-231.

Seminar 8: Demographic Transformation

Examine how Islamicjerusalem was limited to become just a divided city.

Discuss the demographic transformation in Islamicjerusalem and its border issues

Examine the socio-political changes: Society and social life in the Walled City

Suggested Reading for this seminar

- Armstrong, Karen (1996) *A history of Jerusalem: one city, three faiths,* HarperCollins Publishers, London.
- Cattan, Henry (1981) *Jerusalem,* Croom Helm, London.
- Dumper, Michael 'Demographic and Border Issues affecting the future of Jerusalem', in Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp. 83-96.

- Dumper, Michael (1997) *The politics of Jerusalem since 1967,* Columbia University Press.
- Hudson, Michael (1990) 'The Transformation of Jerusalem 1917-1987', in Asali K.J (ed.) *Jerusalem in History,* Olive Branch Press, pp.249-279.
- Mansfield, Peter, 'From British Mandate to the Present Day', in Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London, pp. 155-172.
- Mansfield, Peter, 'From British Mandate to the Present Day', in Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp. 155-172.
- Prior, Michael (1999) *Zionism and the state of Israel: a moral inquiry,* Routledge, London.

Seminar 9: The Legal Status of Islamicjerusalem

Discuss the status of Islamicjerusalem in International Law.

Examine the legal approaches to the question of Islamicjerusalem.

Suggested Reading for this seminar

- Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London.
- Beshr, Hany (2004) *The European Union and the Jerusalem Question: Analytical Study of the EU Position and Role*, (Unpublished) Master dissertation, Al-Maktoum Institute for Arabic and Islamic Studies.
- Bundy, Rodman, 'Legal approaches to the question of Jerusalem', in Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp.45-52.
- Cattan, Henry, 'Jerusalem and Palestine in International Law', in Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp.211-258.
- Chapman, Colin (2004) *Whose Holy City, Jerusalem and the Israeli -Palestinian conflict*, A Lion book, Oxford, pp. 165-185.
- Cotran, Eugene (2005) 'The Jerusalem Question in International Law, the Way to a Solution', in Jayyusi S.K

and Ansari I.A (eds) *My Jerusalem: Essays, reminiscences, and poems*, Olive Branch Press, Massachusetts, pp. 56-70.

- Hussein, Adnan al-Sayyid (2005) 'Jerusalem in Arab-Israeli Negotiations', in Jayyusi S.K and Ansari I.A (eds) *My Jerusalem: Essays, reminiscences, and poems*, Olive Branch Press, Massachusetts, pp. 101-105.
- Nuseibeh, Hazem Zaki (1982) *Palestine and the United Nations*, Quartet Books, London.
- Quigley, John, 'Jerusalem in International Law', in Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?,* Ithaca, Reading, pp. 25-44.
- Ross, Ernie (1998) *The Position of The Labour Party Towards The Question of Jerusalem*, Islamic Research Academy, Dunblane, pp-1-6.
- Said, Edward (1992) *The question of Palestine* Vintage, London.

Part Three: The Future of Islamicjerusalem

Seminar 10: The New Field of Inquiry of Islamicjerusalem Studies

Examine the historical background of the new Field of Inquiry of Islamicjerusalem Studies and the reasons which led to its foundation.

Examine how the New Field of Inquiry was defined and developed.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee**,** pp. 9-26.
- Al-Ahlas, Aisha and El-Awaisi, Sara (2005), 'The Founder of the New Field of Inquiry of Islamicjerusalem Studies: Background and Methodology', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 19-42.
- Al-Ahlas, Aisha (2004) *Islamic Research Academy (ISRA): 1994-2004- Background, activities, and achievements, with special reference to the New Field of Inquiry of Islamic Jerusalem Studies*, Islamic Research Academy (ISRA), Dundee.

Seminar 11: Islamicjerusalem as a Model for Conflict Resolution

Discuss the Model presented by Abd al-Fattah El-Awaisi for conflict resolution and its future impact in the region.

Suggested Reading for this seminar

- El-Awaisi, Abd al-Fattah (2006), *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee**.** pp.117-132.
- Azzam, Salem (ed.) (1980) *Jerusalem: the key to world Peace,* Islamic Council of Europe, London.
- Chapman, Colin (2004) *Whose Holy City, Jerusalem and the Israeli -Palestinian conflict*, A Lion book, Oxford, pp.165-185.
- Hussein, Adnan al-Sayyid (2005) 'Jerusalem in Arab-Israeli Negotiations', in Jayyusi S.K and Ansari I.A (eds) *My Jerusalem: Essays, reminiscences, and poems*, Olive Branch Press, Massachusetts, pp. 101-105.
- Ibrahim, Ramona (2005) *Islamicjerusalem as a Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lionheart*, (unpublished MLitt. Dissertation, Al-Maktoum Institute for Arabic and Islamic Studies).

Seminar 12: Concluding Remarks: Historical Nature of Islamicjerusalem

Examine the historical nature of Islamicjerusalem from late Crusades to contemporary era.

Discuss the main changes in the nature of Islamicjerusalem and the impact of these changes in the region.

Course Assessment

The course will be assessed solely on the basis of course work, with NO written examination. A large part of the overall course work grade depends on how well you write your essay. So I would strongly advise you to pay particular attention to this. The course work will involve two pieces of written work (plan to get your work in on time) and a presentation:

Critical Review	**30%**
Essay	**60%**
Seminar Presentation	**10%**

Assignments must be handed complete with assessment coversheet by or before 12:00 noon of the deadline for submission. All written work will be graded anonymously.

Critical Review of Literature (word limit: 2000 words)
This is not intended to be a critical review of complete books, but of articles or chapters from books, all of which are included in the recommended reading for the course, and which every student should read anyway. The critical review should be a report of around 2000 words which analyses the contrasting perspectives of two different articles.

The purpose of the critical review is to encourage you to read and compare two quite different articles. Each pair of articles will be on related, but not necessarily the same themes. In the critical review you will be expected to show some awareness and understanding of what each of the authors is arguing, and to make a comparison of their different perspectives. In some cases this may be obvious, but in other cases it has been left more up to you to analyse how and why the arguments and perspectives are different. For this you should read carefully (more than once!) both the articles, and think through any comparison and contrast you can find. Remember that you should be reading each of these articles as part of the recommended reading for the course seminars, and you will also of course have the opportunity to discuss the readings in the Seminars. In most cases your discussion and analysis of the articles will require further background reading around the topic. Your critical review should show awareness of wider reading, and cross-referencing where appropriate.

When writing the critical review think about the following points:

Description

* What this chapter or article actually saying?
* Include a summary of the contents of the article or chapter, to show that you are able to understand and report.

Analysis

* What are the key issues and/or questions coming out from your readings of this article or chapter?
* What are the arguments that the author is putting forward?

Evaluation

* How does this article/chapter relate to other works you have read? Do other authors engage with the same issues? Have you come across different ways of handling similar questions?
* How effectively are the arguments being presented? Do they convince you?

Make use of

* Recommended and supplementary reading materials.
* Look up reviews.
* Think about how the theory and issues discussed in the classes relate to the themes of the article/chapter.

Choose ONE of the following options:
First Option: Critical Review of Two Articles

John Gee (1995) *Arab Jerusalem under Siege* (CAABU Briefing, no.38, CAABU, London), pp. 1-13

AND THE FOLLOWING TWO ARTICLES

Geoffrey Aronson, 'Israeli settlements in and around Jerusalem', from Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?* (Ithaca, Reading), pp. 77-82.

Michael Dumper, 'Demographic and Border Issues affecting the future of Jerusalem', from Ghada Karmi (ed.) (1996) *Jerusalem Today: what future for the peace process?* (Ithaca, Reading), pp. 83-96.

Second Option: Critical Review of the *Journal of Islamicjerusalem Studies*

You will be expected to write a critical review of one substantial piece of work – the *Journal of Islamicjerusalem Studies* – which is included in the recommended reading for the course, and which every student should read anyway. The aim of the review is to be more evaluative than descriptive. I will be looking more for your own reflection upon and understanding of the materials which you have consulted, rather than a straightforward description of the *Journa*l.

One aim of the critical review is to introduce the student to the available literature, documents and the latest research on Islamicjerusalem Studies and how to make the best use of it.

'The *Journal of Islamicjerusalem Studies* is a new, but a distinctive and unique journal in the field.' Discuss and examine the vision and aims of the *Journal*; and review all the issues up to summer 2007 (with an overview of the *Journal* itself).

Third Option: Critical Review of a Historical Document: Al-Buraq Wall

You will be expected to write a critical review of one substantial piece of work – a historical document – which is included in the recommended reading for the course, and which every student should read anyway. The aim of the review is to be more evaluative than descriptive. I will be looking more for your own reflection upon and understanding of the materials which you have consulted, rather than a straightforward description of the historical document.

One aim of the critical review is to introduce the student to the available literature, documents and the latest research on Islamicjerusalem Studies and how to make the best use of it.

Al-Buraq Wall: The Western Wall of al-Aqsa – Report of the International Commission appointed by the British Government in 1930 and approved by the League of Nations in 1931 (Islamic Research Academy, 1999), pp. 1-116. Discuss and examine the rights and claims of Muslims and Jews in connection with the Western (al-Buraq – wailing) wall.

In this critical review of the above historical document you will be expected to show an awareness and understanding of what each of the parties is arguing, and to make a comparison of their different perspectives. For this you should read carefully (more than once!) both the claims, and think through any comparison and contrast you can find.

Fourth Option

El-Awaisi, Abd al-Fattah (2006), *Introducing Islamicjerusalem*, Al-Maktoum Institute Academic Press, Dundee**,** pp. 9-26.

AND

Al-Ahlas, Aisha and El-Awaisi, Sara (2005), The 'Founder of the New Field of Inquiry of Islamicjerusalem Studies: Background and Methodology', *Journal of Islamicjerusalem Studies* (no.1, vol.6, Summer 2005), pp. 19-42.

OR

Al-Ahlas, Aisha (2004) *Islamic Research Academy (ISRA): 1994-2004- Background, activities, and achievements, with special reference to the New Field of Inquiry of Islamic Jerusalem Studies*, (Islamic Research Academy (ISRA), Dundee. pp. 27-56.

Course Essay: Guide-lines for Writing the Essay

1. Students are encouraged to look around for relevant reading materials other than those suggested.
3. The essay should be between 3500-4000 words.
4. You should always keep a copy of any work you hand in. That way, if it is mislaid in some way, it will never be lost.
5. There is no negotiation on the final essay deadline.
6. The essays should be typed.

Essay Topics: Choose ONE of the following:

1. Islamicjerusalem 'enjoyed a period of major and sustained growth under the Mamluks, in contrast to the sporadic progress made under the Ayyubids' (Donald P. Little). Discuss.
2. Discuss the history of Islamicjerusalem during the Ottoman's rule, with special reference to the period between 1831 and 1917.
3. 'Unlike the Jews and Christians, Muslims did not attempt to exclude others from Jerusalem's holiness.' (Karen Armstrong). Discuss this statement with special reference to the Israeli full control of Islamicjerusalem since 1967.
4. Discuss the arrival of the British Forces and the occupation of Islamicjerusalem, and examine the hypothesis of 'the British-Zionist alliance'.
5. 'The road to peace starts in Islamicjerusalem and the solution of its current issue is the key to a just peace in the region.' (Abd al-Fattah El-Awaisi). Discuss.
6. 'Israel is making intensive and urgent efforts to zionise Islamicjerusalem and gives it a Jewish character and appearance.' Discuss.
7. 'Contemporary Muslim Jerusalem is shaped in part by dialogue with the concept of Islamicjerusalem, the classical and modern history of Muslims, and in part by response to external interest and influences in the region. Accordingly, contemporary Muslims seek to relate their heritage in Muslim Jerusalem from the concept of Islamicjerusalem and the Muslim past to the radical situation of today.' (Abd al-Fattah El-Awaisi). Discuss this statement with reference to the theoretical and conceptual framework of Islamicjerusalem.
8. Examine how the new field of inquiry of Islamicjerusalem Studies was established, defined and developed.

These essay topics are not prescriptive; students may choose to answer these questions or come up with a suitable topic and

questions of their own in consultation with the course co-ordinator.

For these essays, and indeed throughout this course, students should utilise their research skills by seeking out and examining the variety of books in the library that deal with the particular topic under consideration. You will find other material in the library by using the search facilities on the computerised library catalogue. Use the indexes of the books you consult to find relevant discussion of your topic more easily.

Reflecting -What are my learning needs?

Start a learning Worksheet for your presentation, literature review and the essay and reflect on the learning outcomes and questions.

- Consider whether there are any aspects of the questions and the objectives that you feel need more attention than others.
- Reflect on what you already know and the relevance of the learning outcomes to your own studies.
- You need to determine your level of knowledge and understanding and test higher cognitive skills including application, analysis, synthesis and critical evaluation and therefore the extent to which you can already achieve the learning outcomes.
- Before answering each question, it is important to try and follow each of the following steps:
    1. consider and interpret the question;
    2. brainstorm;
    3. identify the gaps in your knowledge;
    4. acquire the knowledge;
    5. reconsider the question;
    6. Formulate a solution.

Fourth: Postgraduate Research Methods

This course can be generally defined as the body of research methods – the knowledge of which is essential for postgraduate research. This course aims to develop critical and analytic skills, which are a fundamental element of learning and research at the postgraduate level. The course will also prepare students through the semester for the development of initially their ideas for the research dissertation, and at the end of the semester they will start working with an allocated supervisor on the dissertation itself.

Course Content

This course addresses various research methods in the humanities and social sciences, such as analytical, comparative, historical, and social, introducing an in-depth critical analysis of contemporary research methods. In particular the students will engage with methodologies in the following disciplines: historical, textual, anthropological (ethnographic), and social scientific (both qualitative and quantitative). Students taking this course will be expected to reflect on different methodologies and select appropriate methodological approaches for their own research.

Aims of the Course

1. To introduce students to various methodological approaches and techniques from across the humanities and social sciences.
2. To encourage students to understand the importance of methodology within their research, and enable them to describe and discuss their use of particular methodology in their writing.
3. To develop the use of research skills and to help students to understand the formal and technical aspects of research and thesis presentation.
4. To encourage students to reflect on the practicalities and ethics of particular research methods and the application of such methods to particular research contexts.

5. To develop bibliographical techniques and employ reliable methods of recording and presenting references and bibliographies.
6. To prepare and provide training to students for the use of particular research methodology(ies) in their research dissertations.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Analyse case studies relating to the research methods and their application in various research projects.
2. Demonstrate deep understanding of the range of research methodological techniques.
3. Demonstrate familiarity with research methodologies in the following areas: historical, textual, anthropological, social scientific (both qualitative and quantitative).
4. Apply one or more methodology within the context of a short piece of research.
5. Show an understanding of the potential ethical issues involved in research, and how such ethical consideration may be applied in the context of their own research.
6. Identify an area of research and conduct a short research project using appropriate methodology, present sound written and oral arguments and provide personal views and solutions for the problems faced in the project.

Course assessment

100%	coursework
30%	Project Outline
10%	Project presentations
60%	Project

Teaching and learning workload

Lectures/Workshops:	24 hours+
Independent study time:	114 hours

Course plan

The teaching of the course will take place through a series of workshops (see below) in which we will explore the major themes of postgraduate research in the study of Islam and Muslims.

1	• Introduction to the course and course details • Assessment • Dissertation • Meeting deadlines
2	• Importance of Research Methodologies • Introduction to social and human sciences • Interdisciplinary and multidisciplinary approaches
3	• Project and dissertation work • Historical Methodology I: Theoretical Aspects
4	• Methods of Dealing with Core Sources I: Approaches and Methodologies
5	• Social research methodology • Quantitative versus Qualitative methods • Ethnographic research
6	• Dissertation design and planning • Getting started
7	• Historical Methodology II: A practical approach • Dealing with Primary and Secondary Sources • Interpreting Sources
8	• Methods of Dealing with Core Sources II: Reason and Revelation

9	• Interviews and questionnaires • Techniques and kinds • Designing questionnaires
10	• Research ethics • Forms of reading • Writing and editing skills • Writing a dissertation
11	• Approaching and analysis of data
12	• Project presentations • Methods and Methodologies • Towards the dissertation • Research and the New Agenda for the Study of Islam and Muslims • Concluding Remarks and feedback

SUGGESTED READING LIST:

The reading list as provided below is not necessarily exhaustive and the student can conduct his/her own research.

- AbuSulayman, Abdulhamid (1988) *Source and Purpose of Knowledge,* Herndon: IIIT.
- Agar, Michael *The Professional Stranger: an Informal Introduction to Ethnography*, (Academic Press, 1996, 2nd edition).
- Al Salem, F. & Farah, T. *Research Methods in the social sciences* (Middle East Research Group)
- Amit, Vered (ed.) *Constructing the Field. Ethnographic Fieldwork in the Contemporary World* London: Routledge, 1999.
- Atkinson, Paul, Amanda Coffey, Sarah Delamont, John Lofland, and Lyn H. Lofland (eds.) *Handbook of Ethnography* London: Sage, 2001.

- Ayoub, Mahmoud *Islam, Faith and History*, (Oneworld).
- Azami, M. *Studies in hadith methodology and literature* (Books, 1992).
- Bell, Diane, Pat Caplan, and Wazir Jahan Karim (eds.) *Gendered Fields. Women, Men, and Ethnography* London: Routledge, 1993.
- Bell, J. (1992) *Doing your research project: a guide to first time researchers* The Open University, Milton Keynes.
- Berg, Bruce L. *Qualitative Research Methods for the Social Sciences* Boston, Mass. London: Pearson, 2004.
- Bernard, Russell H. *Research Methods in Anthropology: Qualitative and Quantitative Approaches* Walnut Creek: Altamira Press, 2001.
- Berry, R. (1986) *How to write a research paper,* 2nd edition, Pergamon, London.
- Bloor, Michael et al. *Focus Groups in Social Research* London: Sage, 2001.
- Brewer, John. (2000). *Ethnography* (Open University Press, Milton Keynes).
- Bryman, Alan, and Burgess, Robert G. (eds) *Analyzing Qualitative Data*. London: Routledge, 1994.
- Buaben, Jabal M. (1996) *The image of the Prophet Muhammad in the West: a study of Muir Margoliouth and Watt* Islamic Foundation, Leicester.
- Burgess, R.B. (1991) *Field research: a sourcebook and field manual* Routledge, London.
- Cohen, L. & Manion, L. (1985) *Research Methods in Education* Routledge, London.
- Daniel, N. (1993) *Islam and the West: the making of an image* Oneworld, Oxford.
- Denzin, Norman K. and Yvonna S. Lincoln (eds.). *The Handbook of Qualitative Research* London: Sage, 2000.
- DeWalt, Kathleen M., DeWalt, Billie R. *Participant Observation. A Guide for Fieldworkers* Walnut Creek: Altamira Press, 2002.

- Dymond, D. *Researching and Writing History: A Practical Guide*, Phillimore & Co Ltd; 1999
- Estelle, P. and Pugh, D.S. (1987) *How to get a PhD* The Open University, Milton Keynes.
- Feldman, Martha S. *Strategies for Interpreting Qualitative Data.* London : Sage, 1995.
- Fetterman, David M. (1998) *Ethnography Step by Step*, Sage, 1998, 2nd edition.
- Finn, J. *Getting a PhD: an action plan to help manage your research, your supervisor and your project*, (Routledge, 2006).
- Franks, Myfanwy 'Caught in the crossfire: a case of mistaken identity among religious revivalists and secularists', *Culture and Religion* vol. 2 no 2, 2001.George Marcus, *Ethnography through thick and thin* (Princeton, 1998).
- Fukuyama, Francis. *The End of History and the Last Man* London: Penguin Books, 1993.
- Huntington, Samuel P. *The Clash of Civilisations and the Remaking of World Order* Riverside, NJ: Simon & Schuster,1997.
- Kamali,Hashim Mohammad (1991) *Principles of Islamic Jurisprudence*, Islamic Text Society, Cambridge.
- Kulick, Don and Margaret Wilson (eds) *Taboo: Sex, Identity, and Erotic Subjectivity in Anthropological Fieldwork* London: Routledge, 1995.
- Kuppuram, G. & Kumudamani, K. *Methods of Historical Research*, Sandeep Prakashan, 2002
- Leaman, Oliver (1985) *An introduction to medieval Islamic philosophy*, Cambridge, pp.123-165.
- Letherby, Gayle. *Feminist Research in Theory and Practice* Buckingham: Open University Press, 2003.
- Mason, J. (1996) *Qualitative Research*, London: Sage.
- McDowell, B. *Historical Research: A Guide*, Longman, 2002.
- Mutahhari, M. *Understanding Islamic sciences: philosophy, theology, mysticism, morality, jurisprudence* (ICAS Press, 2002) pp.1-46.

- Neuman, William Lawrence. *Social Research Methods: Qualitative and Quantitative Approaches* Boston, Mass.; London: Allyn and Bacon, 2003.
- Northedge, A. *The Good Study guide* (Open University, 1999).
- Psathas, George.*Conversation Analysis: The Study of Talk-in-Interaction* Thousand Oaks, Calif.; London: Sage, 1995.
- Punch, Keith. *Introduction to Social Research: Quantitative and Qualitative Approaches* London: Sage, 1998.
- Rahman, Fazlur, *Islamic Methodology in History* Karachi: Central Institute of Islamic Research, 1965.
- Reinharz, Shulamit and Lynn Davidman. *Feminist Methods in Social Research* Oxford: Oxford University Press, 1992.
- Rudestam, K. & Newton, R. *Surviving your Dissertation: A comprehensive guide to content and process* (Sage, 2001).
- Safi, Louay (1996) *The Foundation of Knowledge*, Malaysia: IIIT.
- Said, E. (1995) *Orientalism*, London: Penguin, 1995.
- Salmon, P. (1992) *Achieving a PhD – ten students' experience* Trentham Books, Stafford.
- Silverman, David. *Doing Qualitative Research: A Practical Handbook*. London: Sage, 2005.
- Silverman, David. *Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction* London: Sage, 2001.
- Spengler, Oswald. *The Decline of the West* Oxford: Oxford University Press, 1991.
- Strauss, Anselm L. and Juliet Corbin. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* Thousand Oaks, Calif.; London: Sage, 1998.
- Subrahmanian, N, *Historical Research Methodology* Madurai: Ennes Publications, 1980.
- Teitelbaum, H. (1994) *How to Write a Thesis*, 3rd Ed., Library of Congress, USA.
- Toynbee, Arnold. *A Study of History* Oxford: Oxford University Press, 1960.

- Wallerstein, Immanuel. *Historical Capitalism* London: Verso Books, 1983.
- Walliman, Nicholas. *Social research methods* (Sage).
- Wansbrough, John, *Quranic studies: sources and methods of scriptural interpretation* (Prometheus Books).
- Wengraf, Tom. *Qualitative Research Interviewing: Biographic Narrative and Semi-Structured Methods* London: Sage, 2001.
- Wilkinson, D. *The essential guide to postgraduate study*, (Sage).
- Wolcott, Harry F. *Writing up Qualitative Research*. Newbury Park, Ca.; London: Sage Publications, 1990.
- Zahraa, M. *Research Methods for Law Postgraduate Overseas Students* (Glasgow Caledonian University 1998).

POSTGRADUATE RESEARCH METHODS: EXTENDED SYLLABUS CONTENT

1: Introduction and preliminary course details

- Introduction to the course and its significance
- Course contents and plan of the course
- Workshops and assessment
- Preparing the Course project
- Choosing a dissertation
- Preparing for the dissertation
- Dissertation procedures
- Meeting deadlines

2: Importance of Research Methodologies

- Methodologies
- Differences of approaches
- Introduction to social and human sciences
- History and development of social sciences
- Relationship between social science disciplines
- Interdisciplinary and multidisciplinary approaches in the Study of Islam and Muslims

Readings:

- Walliman, Nicholas *Social research methods* (Sage).
- Neuman, Lawrence. *Social research methods : qualitative and quantitative approaches* (Allyn and Bacon 2003).
- Al Salem, F. & Farah, T. *Research Methods in the social sciences* (Middle East Research Group).
- Bernard, H.R. *Research methods in anthropology : qualitative and quantitative methods* (AltaMira Press 2001).
- Strauss, Anselm L. and Juliet Corbin. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, Calif.; London: Sage, 1998.

3: Research Methodologies (1): Historical Research

- What is history?
- What is historical research?
- The value of historical research
- Historical research methodology and methods
- Importance of research historical methodology in conducting research

Readings:

- Subrahmanian, N, *Historical Research Methodology*. Madurai: Ennes Publications, 1980.
- Kuppuram, G. & Kumudamani, K. *Methods of Historical Research*, Sandeep Prakashan, 2002.
- McDowell, B. *Historical Research: A Guide*, Longman, 2002.
- Rahman, Fazlur, *Islamic Methodology in History* Karachi: Central Institute of Islamic Research, 1965.
- Toynbee, Arnold. *A Study of History*. Oxford: Oxford University Press, 1960.
- Ayoub, Mahmoud. *Islam, Faith and History*, (Oneworld, Oxford).

4: Research Methodologies(2): Methods of Dealing with Core Sources

- Approaches and Methodologies
- Tafsir methodology
- Fiqh methodology
- Development and history of Usul al-Fiqh (Principle of Jurisprudence)

Readings:

- Kamali, Hashim Mohammad (1991) *Principles of Islamic Jurisprudence*, Islamic Text Society, Cambridge.
- Azami, M. *Studies in hadith methodology and literature* (Books, 1992).
- Rahman, Fazlur, *Islamic Methodology in History*. Karachi: Central Institute of Islamic Research, 1965.
- Mutahhari, M. *Understanding Islamic sciences : philosophy, theology, mysticism, morality, jurisprudence* (ICAS Press, 2002) pp.1-46.
- Wansbrough, John, *Quranic studies: sources and methods of scriptural interpretation* (Prometheus Books).
- Zahraa, M. *Research Methods; for Law Postgraduate Overseas Students* (Glasgow Caledonian University 1998).

5: Research methodology (3): Social research methodology

Research methods: social research methods

- Social research methodology
- Social science
- Quantitative versus qualitative methods
- Survey work
- Ethnographic research
- Research methods and approaches

Readings:

- Walliman, Nicholas. *Social research methods* (Sage).
- Neuman, Lawrence. *Social research methods: qualitative and quantitative approaches* (Allyn and Bacon, 2003).
- Silverman, D. *Interpreting qualitative data: methods for analysing talk, text, and interaction* (Sage, 2001).
- Fetterman, David. *Ethnography Step by Step* (Sage,1998, 2nd edition).
- Franks, Myfanwy 'Caught in the crossfire: a case of mistaken identity among religious revivalists and secularists', *Culture and Religion* vol. 2 no 2, 2001.
- Marcus, George *Ethnography through thick and thin*. (Princeton, 1998).

6: Dissertation design and planning

- Becoming a researcher
- What constitutes a dissertation
- Important elements of a dissertation
- Getting started
- Getting organised
- Research problem
- Research questions
- Writing, writing, writing

Readings:

- Rudestam, K. & Newton, R. *Surviving your Dissertation: A comprehensive guide to content and process* (Sage, 2001).
- Bell, J. (1992) *Doing your research project: a guide to first time researchers* The Open University, Milton Keynes.
- Finn, J. *Getting a PhD: : an action plan to help manage your research, your supervisor and your project*, (Routledge, 2006).
- Strauss, Anselm L. and Juliet Corbin. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, Calif.; London: Sage, 1998.
- Wilkinson, D. *The essential guide to postgraduate study*, (Sage).

7: Historical Methodology II: A practical approach

- Different historical sources in the Study of Islam and Muslims
- Dealing with primary and secondary sources
- Collection and evaluation of source material
- Interpreting sources, analysis, interpretation and formulating conclusions
- Internal and external criticism

Readings:

- Dymond, D. *Researching and Writing History: A Practical Guide*, Phillimore & Co Ltd; 1999.
- Rahman, Fazlur, *Islamic Methodology in History*. Karachi: Central Institute of Islamic Research, 1965.
- Kuppuram, G. & Kumudamani, K. *Methods of Historical Research*, Sandeep Prakashan, 2002.

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8: Methods of Dealing with Core Sources II: Reason and Revelation in the Study of Islam and Muslims

- Dialectical relationship between reason and revelation in Muslim traditions
- Importance of reason in understanding revelation
- Claim that reason is the locus of responsibility in Islamic core sources *(mana al-taklif)*

Readings:

- Safi, Louay (1996) *The Foundation of Knowledge*, Malaysia: IIIT.
- Leaman, Oliver (1985) *An introduction to medieval Islamic philosophy*, Cambridge, pp.123-165.
- AbuSulayman, Abdulhamid(1988) *Source and Purpose of Knowledge*, Herndon: IIIT.

9: Interviews and questionnaires

- What are questionnaires and interviews?
- How are they important in conducting a research
- Kinds and methods
- Designing questionnaires

Readings:

- Silverman, D. (2004) *Interpreting Qualitative Data*, Sage, London, pp. 83-115.
- Punch K. (2003) *Introduction to Social Research*, Sage London, pp. 88-109.
- Neuman, W.L. (2003) *Social Research Methodologies* , Pearson, London, pp. 68-90.

10: Research Ethics and Effective Reading / Writing

Reading, research, and writing skills

- Research ethics
- How to read and think analytically
- Different forms of reading (skim/scan/depth)
- Editing skills
- Writing a dissertation

Readings:

- Northedge, A. *The Good Study guide* (Open University, 1999).
- Wilkinson, D. *The essential guide to postgraduate study*, (Sage).

11: Approaching and Analysis of Data

- Data analysis
- Critical and analytical approaches
- Dealing with the data and interpreting them

Readings:

- Bryman, Alan and Robert G. Burgess (eds.) *Analysing Qualitative Data*. London: Routledge, 1994.

- Berg, Bruce L. *Qualitative Research Methods for the Social Sciences*. Boston, Mass.; London: Pearson, 2004.
- Silverman, David. *Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction*. London: Sage, 2001.

12: Student presentations on projects and methodologies

- Discussion of methodologies
- Towards the dissertation
- Research and the New Agenda for the Study of Islam and Muslims
- Feedback and concluding remarks

Student presentations on projects

In the final session ALL students are expected to make a presentation on their project. The presentation will be as follows:

- Approximately 20 minutes, MAXIMUM 25 minutes
- Followed by 5-10 minutes of questions (total time = 30 minutes)
- Your presentation should outline:
  - The questions/issues you are exploring in your project
  - Your methodology (research methods)
  - Problems you have encountered (if any)
  - What conclusions you may be reaching
  - An evaluation of the feasibility of the topic and the chosen research methods
  - How (if at all) this work may relate to your dissertation

The other students will be expected to question the student, for example regarding the chosen topic and the appropriateness of the chosen methods.

Assessment of the presentation will be based on the standard Al-Maktoum Institute grading scheme for assessing presentations.

Discussion of methodologies

In the concluding session we will have an open discussion of the issues raised by the course, including an evaluation of the various

methodologies and their appropriateness to particular types of research.

Dissertations
This discussion will then lead into a final look at future dissertation work, including:

- planning work schedules
- working with your supervisor
- meeting deadlines
- becoming a research student (as an independent researcher)
- developing work to PhD level

Course Assessment

PROJECT **VALUE: 60%**

Word range: approx 5,000 words

As has been stated, every student will have to conduct a small research project and present its chosen research methods for group discussion. The students, therefore, will be asked to think about or choose a particular topic that s/he would like to research by applying one or more of the research methods. There is no restriction on the research topic except that **it must be within the field of the study of Islam and Muslims**. As there is no restriction on the choices of topics the student will be allocated a research supervisor according to the area of study of the project. The Course coordinator, teaching staff or the allocated supervisor will and should refine the student's choices and provide advice on the validity of the choice taking into account the following:

- The size of the chosen topic
- The availability of sufficient sources and references
- The importance of the chosen topic to contemporary studies of Islam and Muslims
- The appropriateness of the chosen research methods
- The relationship between the topic and possible dissertation work

The first stage of the development of the project will be to choose a topic and then write an outline for submission and assessment. See below for the requirements for the Outline Plan of the project.

Once the Outline Plan has been assessed, it will be returned to the student with feedback. At this point, the supervisor will provide guidance and advice on the further development of the chosen topic.

All students will then be expected to make a presentation to the final workshop meetings of the course. Guidance on the expectations for this presentation is provided above.

Further Readings
As the course is concerned with research skills, it is the responsibility of the student to prepare the reading list for the Research Project. The Course tutor and/or the project's supervisor will only provide sufficient guidance and discussion regarding the difficulties encountered by the student.

Structure of the Project
You are STRONGLY ADVISED to structure the writing of your project around the following headings:

- Introduction to research
  Give a brief overview of the topic you are researching and what your research questions are. You need to show clearly what is distinctive about the issues you are investigating in this project, and what in particular you are attempting to find out.

- Literature review
  What particular readings for this course (and others you have taken) are relevant to your research? Give an overview of academic authors and readings that you have used (this doesn't need to be in too much detail!)

- Methodology
  How did you conduct the research? What methodology or methodologies have you used to investigate your research questions? Why have you chosen this methodology, and what were its advantages? What did your research involve (e.g. interviewing, analysis, historical or textual research etc.) – give specific details as much as possible.
  What sorts of problems have you encountered through using this methodology (e.g. in getting access to materials or people)? How have you dealt with ethical issues?
    - Results and Analysis of your research
    - You should also include the end:
      - Questionnaire or interview schedule (if used), along with a list of people interviewed (name, position, date and place of interview)
      - And/or or sources consulted – what, and where (and when!)
      - Bibliography (this must still be included!)

OUTLINE PLAN OF PROJECT VALUE: 30%

Word range: approx 1500-2000 words

To encourage you to plan your Project, to start with you will be required to submit an outline of the proposed research. This will give the course teachers a clear idea of what type of research you are intending to conduct, to what extent you have thought through the various issues involved in the research, and to also give you the opportunity to reflect on theoretical, methodological, and ethical questions involved in conducting such research. It will also enable us to make sure you are given a suitable supervisor.

This outline plan should cover the following points:

- Brief outline summary of the research to be conducted. What sorts of questions do you have that you want to find answers for? Give specific details as much as possible.

- Rationale for conducting this particular research. This may include what in particular interests you about the topic.
- What is your methodology for conducting this research? That is, how will you find out information? Will you conduct interviews or some other form of social research? Will the research require access to archives or documents, or working with particular Islamic sources and/or methodologies, and if so what will it be? In this section you are also expected to provide *justification* for your choice of research methodology – that is, consider what advantages it may give you in addressing your research questions, but also what sorts of problems are likely to arise.
- Are there any important ethical issues to consider? How will you ensure that your research does not breach confidentialities? Do you expect there to be any sensitive issues coming up in your research?

Feedback will be given on the Outline Plan to help you develop your project. Your allocated supervisor will also be available for individual consultations once the Outline Plans have been assessed and returned, so that you can talk about your ideas about the project further. You are also welcome to talk to any of the course teachers informally before submitting your Outline Plan if you have a particular project you would like to discuss.

PRESENTATION ON PROJECT VALUE: 10%

Assessed purely on basis of seminar performance, no written submission

For details of the requirements for this presentation, please see above.

Fifth: MLITT RESEARCH DISSERTATION2

Introduction

The dissertation is an extremely important piece of work and should be planned carefully. Having said that, you should enjoy writing your dissertation. It is a chance to explore a subject that interests you, without the constraints of topics and booklists prescribed by your tutors. If you stick to a realistic schedule, keep an open mind, and use your supervisor's suggestions judiciously, it can be a most creative and worthwhile learning experience. The following guide is designed to help you complete your dissertation successfully. It contains essential information and it is important that you read it carefully.

Course Content

The dissertation is an independent piece of work and should be regarded as an exercise in the analysis, interpretation and presentation of information and ideas to the standards of current scholarly practice. It will comprise a study of around 15-18,000 words on a topic relevant to the personal/professional development of the course member. The dissertation is supported by individual and group tutorials. There is a research-planning workshop at the beginning of Stage 2, leading to the presentation of a research proposal. All dissertations are supervised by one member of staff.

Course Aims

1. To encourage students to design and conduct a research study.
2. To develop the use of research skills and to help students to implement the research methods, formal and technical aspects of research and dissertation presentation.
3. To develop bibliographical techniques and employ reliable methods of recording and presenting references and bibliographies.

4. To structure and communicate ideas effectively both orally and in writing.

Main Learning Outcomes

On successful completion of the course students should be able to

1. Carry out research suitable for publication in academic journals.
2. Present research findings at conferences to academic audiences.
3. Demonstrate an ability for independent thinking in relation to a manageable project under the guidance of a supervisor.

Dissertation: Administration and Assessment

The dissertation is viewed as a substantial piece of research designed to enhance the MLitt student's knowledge and skills of analysis, interpretation, and research. By allowing the student to choose her/his dissertation topic the student is given the opportunity to research into any area of Islamicjerusalem Studies s/he wants to study.

The inclusion of a dissertation is consistent with the programme objectives to:

- Emphasise the need to develop further the students' research skill of analysis, interpretation and research; and
- Call for the need to widen the breadth of study to accommodate students' personal and/or professional interests.

After choosing a relevant dissertation topic, the students conduct their research and complete the dissertation under the supervision of their supervisor. The dissertation is supported by individual and group tutorials.

The dissertation is to be research-based, and should aspire to reflect the standards appropriate to refereed publication.

All students are allocated a supervisor in spring semester, guided by the match between the topic and current staff expertise. Students should meet with their supervisors fortnightly.

The dissertation will comprise around 15,000–18,000 words on a topic relevant to the personal/professional development of the course member.

Progression from the taught programme elements to the Master's Stage of the programme normally requires a pass of 9 or better in all elements (i.e., a pass grade in all 6 taught courses) and marks at 12 or better in elements of constituting three quarters of those courses (i.e. in 5 out of the 6 taught courses).

All students are required to submit the first draft of their dissertation to their supervisors within five weeks of the final deadline.

The dissertation is equivalent to 60 (scqf/credits), i.e. it counts as one third of the MLitt, and is the equivalent of 3 taught courses.

Requirements of a Dissertation

The dissertation should fulfil the following criteria:

Word length
The dissertation should be in the region of 15,000 – 18,000 words in length.

General Requirements
Focus
The dissertation should be focused on a clearly defined subject area that has been chosen by the student in consultation with a supervisor who possesses appropriate expertise in this area of study.

Research
It must be well researched, exploring both primary and secondary literature, and where field work is involved, familiarity with the research methodologies appropriate to the particular field of study. It will be expected that the dissertation demonstrates some element of original research and critical thinking.

Argument
The dissertation should be a coherent and logically structured piece of work, with a consistent argument running throughout from start to finish.

Presentation
It should be neatly presented, with the final submission being carefully scrutinised for typographical and other errors.

Contents of a Dissertation
In general, a dissertation should comprise the following elements:

Title & Contents Pages
These will obviously come at the start of your dissertation, but will probably be one of the last things to be written. The title page should contain the title of your dissertation and your own name.

The title page should also contain the date (year) of submission. The contents page should list the various chapters, together with page references.

Introduction
The introduction will vary from one dissertation to another, and there is no simple formula for the structure of a good introduction. But it is likely to include a statement which makes clear the topic of investigation, and the reasons why you are carrying out this particular piece of work, its general or specific aims and objectives. It may also include a statement of the specific question(s) or hypotheses or argument(s) you intend to take up; an indication of how you propose to go about your task; and an introduction to the kinds of background material to which you will be referring in

more detail later. Your opening chapter should also include definitions of any key terms and concepts you intend to use, unless you find it more appropriate to include one or more of these sections in a separate chapter.

Main Body of the Work

This would normally be organised as a series of chapters or sub-sections. These chapters should show how you have gone about answering your stated questions, or exploring your hypothesis. They should follow on logically from one another, thereby making the work coherent. It should generally be clear to the reader that each section builds on material mentioned earlier. Here you should demonstrate and argue for your understanding of the themes underlying the question(s) you have chosen to explore. Your discussion should not consist simply of a catalogue of different possibilities, but should be an argued case demonstrating the strengths and weaknesses of the various opinions you consider.

Conclusion

The conclusion should come as no great surprise, but should simply draw together the implications of all that has been said in the previous sections. Don't skimp your conclusion. What you say here will indicate your perception of the significance of your study and how you evaluate its findings. At this point you may feel justified in making personal value judgements about your subject. If you do, it ought to be clear how the work in the rest of the dissertation has enabled you to arrive at these beliefs.

Bibliography

The dissertation should include a full bibliography listing all the books, articles, and other references which have helped in your understanding of the subject, whether or not you have referred to them in the actual text.

Optional Contents

You may also wish to include 'acknowledgements', in which you record a brief note of thanks to people who have helped you with your work; a preface, in which you might wish to say more about

your personal reasons for studying the subject in question, or filling in some personal background to your approach to it; and appendices, where you may wish to include material that is too cumbersome to be included in the main text (e.g. questionnaires related to field work).

Format
Dissertations should always be on A4 size paper, and should be printed in clear type. Depending on the font used, select either double or 1.5 spacing for the main text, and single spacing for the footnotes/endnotes and long quotations (see below). Ensure that you leave a margin on the left of 4 cm to allow sufficient space for binding. Number each page consecutively.

The Dissertation Timetable

Choose a topic
After selecting a general area of study, propose a title. Titles should be precise, but not unnecessarily long. Remember that you can always change the title so that in the end it accurately describes what you have written. But never be tempted to start work without a clear idea of the direction you're heading in. Intensive reading on the subject of your choice should be done beforehand.

Begin with a question/hypothesis
An effective way of proceeding in a dissertation is to set questions at the outset that you aim to answer, or to set up a hypothesis that you aim to test. It is essential to state your question(s)/hypothesis clearly and carefully. If you proceed without doing this, you are likely to find that you have amassed a random collection of data that you cannot organise or evaluate. Be realistic about the question(s) you ask: with limited time available it is better to tackle just a few questions thoroughly than many inadequately.

As you discover more about your topic, new ideas will occur to you and you may feel you want to modify your question(s) or hypothesis. It is not unusual for students to alter the focus of their research. But for practical reasons, you must have a clear idea of the shape of your work by the end of semester 2.

Review the Literature

When you have your question(s)/hypothesis, the next step is to see what knowledge already exists in your subject area. You may well know a good deal about this, as you will probably have been attracted to the subject in the first place by something you read in the past. But you need to identify more precisely what research has already been undertaken, and what is the present state of knowledge on the subject. This involves a literature search, tracking down relevant books, articles, and other sources of information. Both primary and secondary literature should be examined. As well as picking your supervisor's brains, specialised databases should be consulted. At this stage, it is very important to keep a careful record of all sources of information, as you will need this for your bibliography.

Submit Proposal

At the end of the teaching period of the academic year, you are expected to submit a proposal of the dissertation you are planning to write. It should be about 1,500-2,000 words in length. Before submitting the proposal you should consult with a member of staff to ensure you are meeting the requirements. Even though there is *no one right way* of writing a proposal, certain questions and issues generally have to be addressed:

- give a short background of the problem you are going to investigate
- explain why specifically *you* want to research specifically *this topic*
- spell out the research questions you want to tackle
- describe the research methods with which you want to find out about each particular aspect of the problem, and why you think these methods are the most suitable for this
- indicate what kind of literature dealing with similar problems to yours you have read/will read, and describe how this relates to your topic
- provide a time frame of the research and writing stages

There is no fixed order in addressing these issues (use your common sense to present a logical proposal) and other aspects can be added to this list if you think this is necessary. Remember to get the balance right – half of the proposal should be made up by the plan of how you will go about doing your research; do not get lost in providing lengthy background information.

This proposal will not be formally graded, but it will be read by your dissertation supervisor and s/he will provide you with feedback and advice on how the proposal may be developed into a manageable dissertation.

Write a Review Essay

Begin to write up your work as soon as you are able. A good place to start is with a review essay, comparing and contrasting existing opinion on the subject. This may or may not contribute directly to the contents of the dissertation itself.

Complete the First Draft

Aim to give the supervisor your first draft for review – this draft will include the main chapters of the thesis, but may not necessarily include your conclusion and introduction. The most significant period in the writing of a dissertation is after the completion of the first draft. Until then you will have worked only on individual sections. It is only after you have a first draft that you will be able to work on the dissertation as a whole. At this stage the supervisor will be in a position to offer you the most valuable advice for the improvement of the work. Dissertations which have been given time 'to mature' are generally significantly better than those that only allow a fortnight for revision before the submission date. You will need lots of time to complete revisions, re-read the dissertation as a whole, develop the argument, proof read it, and complete the bibliography, notes, contents page, formatting, and printing, etc.

What to Expect From Your Supervisor

It is important that you and your supervisor are clear about your expectations of each other from the outset. In general, the following principles will apply:

1. It is not the job of the supervisor to write the dissertation for you. You must be prepared to take responsibility for the work yourself.
2. A dissertation is not just an extended essay, and you should not expect your supervisor to set you a title. Find your own subject, but expect the supervisor to help you to refine it and to assist you in identifying appropriate reading materials. If you need to obtain books that are not at the Institute's Library, your supervisor (in consultation with the Programme Coordinator) will authorise your reasonable use of the inter-library loan service. If your supervisor loans you personal copies of books or articles, observe the common courtesies of keeping them safely and in good order, and returning them promptly.
3. When you submit written work to your supervisor, expect to receive a critique of the style in which it is written, as well as comments relating to factual matters and opinions on the general shape of your argument. You may choose to respond to such comments as you wish.
4. If you are undisciplined in your schedule, and leave all your writing until you have insufficient time to complete the process adequately without staying up all night, don't expect your supervisor to feel obliged to do the same in order to read it within the deadlines.
5. If you submit work regularly, you can always expect to receive it back within two weeks' time.
7. Your supervisor is a busy person, with many other responsibilities and duties. Members of staff want to be as available and as helpful as possible, but cannot guarantee their instant availability at any given moment. Unless you have a very small query that can be answered immediately, it will always be better to make an appointment to ensure you receive maximum benefit from a consultation.

8. The usual expectation is that your supervisor will be able to read draft versions of your chapters as you write them during the early to mid stages of the dissertation process, plus the draft version you submit to him/her.

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1 The author strongly disagrees with the usage of this terminology, 'Islamising Islamicjerusalem', in the context of Sarah's dissertation. Indeed, it goes against the recent historical findings, the historical nature of Islamicjerusalem, and its vision at the time under discussion in her dissertation. After she submitted her dissertation, the author felt bound to discuss this issue with Sarah at length. He also raised the point that, on examination of the dissertation, it was revealed that she did not mean 'Islamising Islamicjerusalem'. In addition, he pointed out that she used phrases such as 'underpinning the significance of Islamicjerusalem', 'demonstrating the significance of Islamicjerusalem', 'making the significance of Islamicjerusalem', and 'developing the significance of Islamicjerusalem'. Sarah agrees that this is not the appropriate terminology to use in this context.

2 This section has been taken from the *Postgraduate Student Handbook* of Al-Maktoum Institute (2006-2007), pp. 48-53.

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

6

OPTIONAL COURSES IN ISLAMICJERUSALEM STUDIES

1. Islam & Muslims in History and Society

Course Content

The course will examine historical, social and political developments within the Muslim world, from the rise of Islam to the present day. Making use of critical historical and social scientific approaches, the diversity of Muslim societies will be placed with general theoretical frameworks for analysing specific trends and periods.

Students will be introduced to Muslim concepts such as *Ummah, Khilafah* and *Syadah*, which will be examined within the context of the diverse understandings and applications of the concepts within history. Key issues, theories and methods in the course will be highlighted and explored through the use of specific historical and social case studies.

Course Aims

1. To develop students' historical critical skills, and develop an awareness of some of the key features of the study of Muslim history
2. To provide a survey of the major events which have shaped political, economic and social developments in the Muslim world. This includes the early caliphate, the historical and geographical spread of Islam and the decline of the Islamic

political system, and to gain an understanding of the main contours of Muslim history and society.
3. To provide a historical and sociological background of the modern Arab and Muslim world.
4. To understand the impact of Islam on Arab history and to trace the roots of the major social and ideological trends which exist in Arab societies today.
5. To offer a solid base for the study of its politics and economics and an understanding of political, religious and social institutions that have emerged since the advent of Islam.
6. To examine particular case studies of Muslim social and historical contexts, to explore the diversity of expressions of Muslim society and Muslim social and political concepts.
7. To explore concepts of social science in respect of the study of Islam and Muslim societies and to examine concepts associated with the idea of 'Islamic Social Science'.

البروفيسور الدكتور
عبد الله محمد العويس الأنصاري

Main Learning Outcomes

On successful completion of the course you should be able to

1. Distinguish between analytical approaches to the study of history and society
2. Become familiar with both the Muslim traditions and modern scholarship regarding this history and demonstrate a deep understanding of the main events of Muslim history, outline and critically analyse the most significant periods
3. Discuss the concepts of *Khilafa* (caliphate), *Ummah* (community/nation), and *Syadah* (sovereignty) with respect to Muslim historical, political and social contexts
4. Acquire the necessary tools to analyse socio-political developments, including historical and social scientific theoretical and methodological approaches
5. Make best use of the available literature and the latest research on the subject, present sound written and oral arguments, and provide personal views on the subject

2. Core Sources and Approaches in the Study of Islam and Muslims

Course Content

This course will introduce students to approaches to, and critical scholarship in, the core sources in the study of Islam and Muslims, particularly the Qur'ān and Ḥadīth.

The course will look in particular at the history, context, structure, theology and interpretations of these texts, with a key goal of placing these issues within a scholarly framework. The course will also examine academic methodologies for the application of these texts including Tafsīr (Qur'ānic interpretations), the processes of authentication of Ḥaḍīth (*isnād and matn*), and the principles of jurisprudence *Usūl al-Fiqh.*

Course Aims

1. To enable students to develop critical skills in understanding the Qur'ān, including its history and context, its theology (particularly the concept of), its structure and divisions (particularly the Makkah and Madinah sūrahs) and its form, language and style
2. To explore the relationship between the concepts of reason and revelation within the study of Islam and Muslims
3. To introduce students to the field of *tafsīr* particularly in respect of the differences of interpretations, the concept of disagreement *(ikhtilāf)* between scholars and the applications of different interpretations through approaches such as linguistic, textual and individual - in particular contexts
4. To enable students to develop critical skills in *Hadīth* scholarship introducing them to basic elements of the *Sunnah* and the life of the Prophet Muhammad, and to give an overview of the historical compilation of the *Sunnah* traditions
5. To introduce students to the concepts of authority and authentication in *Hadīth* scholarship, using different sources

and applications of critical analysis within the authentication process (with particular reference to the concepts of *isnād* and *matn*) and to explore the use of these methodologies within the historical context
6. To discuss and explore the relationship between the Qur'ān and *Ḥadīth* within Islamic schools of thinking
7. To briefly introduce students to the basics of *Sharī'ah* and the principles of Islamic jurisprudence (*uṣūl al-Fiqh*)

Main Learning Outcomes

On successful completion of the course, students should be able to:

1. Show knowledge of the contexts of the Qur'an and *Ḥadīths* and use the Qur'an and *Ḥadīths* texts for reference and study
2. Have a critical understanding of key issues relating to core sources such as *Tafsīr*, authentication (*takhrīj*) of Ḥadīths and principles of jurisprudence
3. Discuss issues raised by Orientalist approaches to core sources
4. Make best use of available literature and latest research on the subject and present sound written and oral arguments and provide personal views on the subject

3. Islam and the West: Multiculturalism, Globalisation and Muslims

Course Content

This course will introduce contemporary academic debates on the complex interactions between what is broadly labelled 'Islam and the West'. Looking at these issues mainly from a social scientific viewpoint, the course will emphasise the contemporary factors of multiculturalism and globalisation which frame these translational relations and networks.

Students will be expected to reflect on the history of encounters between Muslims and 'the West' (in particular European nations and cultures), exploring concepts such as the 'clash'/'dialogue' of civilisations. This will be related to sociological literature on globalisation and multiculturalism, particularly with reference to specific case examples of Muslim cultures and societies in contemporary contexts.

Course Aims

1. To understand and engage with critical arguments about the relationships between Islam and the West in the contemporary era, including issues of multiculturalism, globalisation, diasporas, nationalism and transnationalism
2. To understand the long and complex history of interaction between Muslim and European societies and how these impact on contemporary issues
3. To explore theoretical issues such as the 'clash'/'dialogue' of civilisations
4. To explore specific examples of interaction between Muslims and European societies, such as in the UK and in the Arab and Muslim worlds
5. To study the image of Islam and Muslims in European thought and examine the legacy of Orientalist study of Islam and Muslims
6. To introduce the literature from sociology and political sciences on the issues of globalisation and multiculturalism, with particular reference to providing a framework for understanding contemporary transnational relationships and networks involving Muslim countries and societies

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Apply sociological and political sciences concepts to debates on the relationships between 'Islam and the West' – i.e. on the complex interactions between Muslim countries and societies and the countries and cultures of Europe and North America;

2. Discuss these issues within the context of a historical framework;
3. Discuss concepts of multiculturalism and globalisation with relation to contemporary Muslim contexts;
4. Make best use of the available literature and the latest research on the subject, present sound written and oral arguments, and provide personal views on the subject.

4. Islam and Muslims in Multicultural Britain

Syllabus

This course will examine the historical and demographic development of the Muslim presence in the UK placing this in the context of the emergence of a politics of multiculturalism in the past fifty years, along with the processes of settlement and integration of diverse ethnic, religious and cultural minority communities and their relations with the wider society. A major theme of the course will be the diversity of British Muslim identities and communities and the social, cultural and political contexts within which these have developed.

Course Aims

1. To understand the social and historical context of the development of Muslim communities within a multicultural British context, including the history of migration of communities from South Asia and the development of the politics of and debates on multiculturalism within British society in the late twentieth century
2. To encourage an understanding of the processes of establishment and development of Islam and Muslims within the UK and in particular the emergence of British Muslim identities and communities
3. To understand and critically discuss major issues for British Muslims, including social cultural and religious issues relating to gender, youth, inter/intra community/religious

relations, employment, poverty, discrimination, marriage, conversions and education
4. To explore the concepts of Islamophobia in British public life, the media, the legal and the political systems
5. To relate the issues facing British Muslims in particular to the wider debates about ethnic, cultural and religious minorities and multiculturalism in the UK

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Discuss concepts of multiculturalism and relate theoretical discussions of multiculturalism to the context of ethnic and religious diversity in Britain;
2. Describe and discuss the histories of Muslim communities of Britain and to be aware of the historical, sectarian and cultural differences between British Muslims;
3. Demonstrate deep understanding of the basic history of Muslims' presence in the UK, as well as an understanding of the key issues facing British Muslims, such as cross-cultural interaction, education, Islamophobia, youth and gender and legal issues;
4. Show understanding of issues of diversity amongst British Muslim identities and communities and how these issues relate to wider social, cultural and political contexts;
5. Make best use of the available literature and the latest research on the subject; and present sound written and oral arguments and provide personal views on the subject.

5. Women in Islam

Course Content

This module will look at the primary Islamic texts on the status of women and the gender relations, such as the Qur'an and Sunnah; women's role in early Islamic history, including Muhammad's day; and socio-economic factors in shaping and altering their role in

Muslim societies over the centuries. Issues to be covered include: the creation of women and man and their essential natures; sexuality and gender in society, marriage, divorce, property relations and inheritance; parenthood; work, education; dress; women in public life.

Course Aims

1. To discuss the gender issue in the Islamic discourse.
2. To develop an understanding of the nature and role of women in the Muslim societies.
3. To enable the student to better understand the Muslim world in relation to contemporary events and current affairs.
4. To introduce students to Islamic areas of knowledge, hermeneutics and attitudes and, thereby, to help them to develop and form appropriate methods of analysis for their understanding.
5. To develop an awareness of some of the key features of the study of women in Islam.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Demonstrate deep understanding of the existing tension within Muslim societies relating to gender issues;
2. Describe and critically analyse the historical development of the role and status of women and critically assess the contemporary challenges;
3. Present sound written and oral argument and provide personal views on the subject.

6. Political Islam

Course Content

This course consists of a geographical and historical perspective of contemporary political Islam with particular emphasis on the Muslim Brothers' society. Focus will be on the significance of the Islamic political thought in the classical period and its impact on the present. In addition, it intends to give an outline of modern and contemporary Islamic political thought, and more detailed attention will be given to specific subjects such as Jihad, the peace process in the Middle East, the relationship with other faiths, and democracy and the Islamic state.

Course Aims

1. To identify the nature of Political Islam, the relationship with the classical thought in Islam, and to provide a basic framework for discussion of the main problems and issues in contemporary political Islam
2. To enable the student to better understand the Muslim world in relation to contemporary events and current affairs
3. To develop an awareness of some of the key features of the study of political Islam

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Describe and critically analyse the nature of political Islam and critically assess its manifestation in a modern context;
2. Analyse case studies relating to Political Islam and its application;
3. Demonstrate deep understanding of the basic Political Islamic terminology used in both classical and modern literatures;
4. Present sound written and oral argument and provide personal views and solutions for the development of Political Islam and solving its problems.

7. Islamic Economics

Course Content

This course will cover several topics related to Islamic Economics, such as ethics, religion and economics. It will include Islamic economics concepts, approach and methodology, salient features of Islamic economic systems, concepts of wealth, property, work, profit, risk sharing, market, rights, welfare and Justice, Islamic economic institutions, principles of finance and trade, economic development in Islam, and international economic relations.

Course Aims

1. To develop an understanding of Islamic economics, its methodology, nature, scope, concepts and principles
2. To explore the major similarities and dissimilarities with conventional economics

Main Learning Outcomes

On successful completion of the module students should be able to:

1. Explore different dimensions of Islamic Economics and identify the salient features of Islamic economics in contrast to the capitalist economy
2. Follow up the contemporary efforts to Islamise the economy in Muslim countries and the difficulties involved therein
3. Describe and critically analyse the rules and principles of Islamic Economics and critically assess their application in a modern context
4. Analyse case studies relating to the principles of Islamic Economics and their application
5. Demonstrate deep understanding of the basic Islamic Economics terminology used in the Shari'ah literature

8. Principles of Islamic Jurisprudence (Usul al-Fiqh)

Course Content

This course introduces an in-depth critical analysis of the traditional and modern approaches to principles of Muslim Jurisprudence. The course will address all aspects of the principles of Islamic Jurisprudence including the primary and secondary sources of Islamic Shari'ah.

Course Aims

It aims to develop a modern synthesis and critical evaluation of Muslim methodology, its law making process and its major legal norms, rules and principles of Muslim jurisprudence including the primary and secondary sources of Islamic Shari'ah.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Describe and critically analyse the rules and principles of Muslim Jurisprudence and critically assess their application in a modern context;
2. Analyse case studies relating to the principles of Muslim Jurisprudence and their application;
3. Demonstrate deep understanding of the basic Islamic legal terminology used in the Shari'ah literature;
4. Demonstrate deep understanding of the major principles of Muslim legal methodology, their application and their role in deducing substantive Islamic legal rules;
5. Present sound written and oral legal argument and provide personal views and solutions for the development of Islamic law and solving its problems.

9. Editing Islamic Texts and Manuscripts

Course Content

There is no module in the UK which concentrates on editing Arabic texts and manuscripts. This module, therefore, is unique in filling the gap, in a way that is based on the range of specialisations in the Institute.

The first part of this module will form an introduction to the theoretical and practical aspects of textual editing, in addition to examining the importance of manuscripts in Islamic heritage; study of production, copying and distribution of manuscripts; problems of identification and acquisition of manuscripts; cataloguing of Islamic manuscripts; study of important catalogues of Islamic manuscripts; organisation and service of manuscript collections; preservation and conservation of manuscripts; and review of the major Islamic manuscript collections. The second part will teach students to read manuscripts and introduce them to the science of palaeography. This module will develop the language skills necessary to make full use of critical editions, and will also explore the principles and methodology underpinning such editions.

To facilitate and provide practical experience in handling and studying manuscripts, the Institute is now in the process of establishing the 'Centre for Editing of Arabic Texts and Manuscripts'. When the Centre has its collections, students will be exposed to the base manuscripts (whether in the original or in facsimile) and thus to the real problems and issues that they present. The module will therefore provide students with an excellent training as the preparation for further research in textual criticism and textual theory, and especially in editing a specific text. The emphasis throughout will be on the acquisition of the necessary practical skills, with an understanding of the methodological significance of each stage of the module. This methodological approach can be utilised by the students in developing their Masters' dissertation or in the attainment of the skills engendered by the whole programme.

Course Aims

1. To provide students with the necessary tools and methods to edit texts and manuscripts in the fields of Arabic and Islamic studies.
2. To provide a unique postgraduate training and research opportunities in editing Arabic manuscripts in the UK.
3. To encourage and foster research and developments in the field of editing texts in Arabic manuscripts.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Acquire knowledge of contemporary methodological questions concerning the editing of texts, and knowledge of bibliographical resources necessary in text editing;
2. Read manuscripts for text editing and have the level of linguistic knowledge necessary to make editorial decisions;
3. Collate materials, edit a text, and produce a critical apparatus;
4. Demonstrate deep understanding of the necessary tools and methods to edit texts and manuscripts in the fields of Arabic and Islamic studies.

10. Qur'anic Arabic (for non-Arabic speakers)

Course Content

This course is taught through extensive use of exercise, oral and written. Full participation and attendances are required for the module to be a success. A variety of audio-visual and written materials will be used.

Any deeper understanding of Islam must involve the study of the language in which the tradition expresses itself. Through a structured and gradual programme, the module will cover the Arabic alphabet, the Qur'anic script and the basic linguistic

structures of the Arabic of the Qur'an. A vocabulary of some five hundred words is acquired, which students should begin to be using actively by the end of the course. The morphological patterns of Arabic will be covered and competence in dictionary use will be taught.

Course Aims

1. To give students confidence in dealing with basic Qur'anic Arabic and expand their Qur'anic vocabulary.
2. To provide students with the foundations for developing their Arabic language skills to an appropriate level of competence.
3. To enable students, in time, to read and study Islamic texts in the original language.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Work through a vowelled Qur'anic Arabic text to provide a reasonable translation;
2. Use Qur'an translations critically and have some active use of the language;
3. Understand basic Arabic sentences, the combination of words, compounds and what is being translated from the Qur'anic texts;
4. Demonstrate an appropriate level of competence in reading Qur'anic texts.

11. Multiculturalism in theory and practice

Course Content

This course will examine theoretical issues within academic debates on multiculturalism. Thus we will be looking at perspectives on the 'politics of recognition', the construction of ethnic identities, the creative interface between national, ethnic,

and religious boundaries, and the political implications of multicultural diversity. Students taking the course will be expected to engage not only with the theoretical concepts that shape these academic debates – such as concepts of ethnicity, nationality, identity, integration, and assimilation – they will also be encouraged to explore and examine the practicalities of specific contexts of multicultural practice, using mostly examples from European countries.

The course will recognise that the term multiculturalism is one widely used in popular as well as academic debates, and which has a number of meanings. The main understanding of the term multiculturalism for this course is as a means to describe contemporary contexts of cultural and religious diversity, and the processes by which such diversity are experienced (by individuals, societies, and countries) and managed (by nation-states). Students will therefore be expected to reflect on the ways in which the term multiculturalism is used in the wider public debate, in a variety of contexts.

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Course Aims

1. To introduce and explore contemporary academic discussions on the concept of multiculturalism
2. To relate such academic understandings of the concept of multiculturalism to contemporary popular discussions of the term and its practice.
3. To understand and engage with critical arguments about the relationships between multiculturalism, ethnicity, diversity, and political constructions of difference.
4. To apply students' knowledge of specific (cultural and religious) minority groups to the critical debates on multiculturalism.
5. To discuss a range of issues relating to the placing of religious practice within specific cultural and legal discourses, such as the relevance of religious diversity to ideas of religious freedom, blasphemy, establishment, and emerging human rights discourses.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Discuss academic concepts of multiculturalism and demonstrate an understanding of the complexity of the term, and the ways in which it is understood both by recent scholars and in the wider public debates;
2. Relate theoretical discussions of multiculturalism to specific contexts of ethnic and religious diversity;
3. Demonstrate an engagement with various theoretical definitions of multiculturalism, in particular the relationship between multiculturalism and minority-majority issues, state management of diversity, and the politics of difference;
4. Make best use of the available literature and the latest research on the subject, and present sound written and oral arguments and provide personal views on the subject.

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12. Case Studies in Multiculturalism

Course Content

This course will examine the experiences of multiculturalism within specific national, cultural, and geographical contexts. Through looking at different contexts of cultural and religious diversity – with a particular emphasis on state efforts to manage such diversity – the course will aim to explore a range of experiences from across the world, highlighting in particular the contextuality of multiculturalism to specific places.

Course Aims

1. To examine the experience of multiculturalism in practice in particular national, cultural and geographical contexts.
2. To highlight key issues through these particular case studies, including: the relationship between multicultural practice and national state policy; the range of public

debates on diversity; and the contextuality of multiculturalism to specific places, cultures, and countries.
3. To encourage students to compare and contrast the range of examples examined.
4. To examine case studies from countries in Europe, North America, Australia, and the Muslim world, including the Gulf and SE Asia.
5. To provide students with a broader understanding of multiculturalism in a global context, and the relationship between specific local examples and this wider context.

Main Learning Outcomes

On successful completion of the course students should be able to:

1. Demonstrate knowledge and understanding of examples of multiculturalism within at least five different countries from across the world;
2. Be able to compare and contrast these examples, and to discuss the diversity of national and cultural models of diversity;
3. Apply current theoretical debates, approaches and methodologies within the study of multiculturalism to the specific case examples examined;
4. Examine critically the concepts of multiculturalism in European and north American contexts, and to contrast these examples with debates and practices of multiculturalism in particular Muslim majority countries.

13. Globalisation and Political Islam

Course Content

This course will focus on the analysis of the broad frame of globalisation, its history, ramifications and impact on relations between peoples, nations and states. It will specifically look into the different models of responses that different Muslim states and ideologues have taken to face up to the challenges of globalisation

and the opportunities it has provided. Thus, the historical contexts of globalisation will also be examined. On the one hand the course will review issues relating to dialogue of civilisations and its foundations in Islam; it will also examine the competing thesis of whether there is an inevitable 'clash of civilisations' on the other. Thus, students will be introduced not only to the theses of Clash of Civilisation and End of History Huntington and Fukuyama respectively but also to proponents of cyclical patterns of civilisation like Ibn Khaldun, Toynbee and Spengler. The course will examine the debates about the so-called political Islam and the background to its emergence, and the different Muslim responses to globalisation and civilisational dialogue.

Course Aims

1. To understand the historical contexts that prompted debates about globalisation and political Islam.
2. To critically appraise the different theories and concepts of globalisation.
3. To examine the relationship between globalisation and multiculturalism.
4. To appraise analytically the theory of *clash of civilisations*.
5. To present discussion and alternatives to the *clash of civilisations* and *end of history* theories.
6. To understand bases and dimensions of dialogue and peace in the Qur'an.
7. To critically review the debates about political Islam in particular to identify the concepts of political Islam, the relationship with the classical thought in Islam; and to provide a basic framework for discussion of the main problems and issues in contemporary political Islam.
8. To examine and analyse contemporary case studies relating to political Islam.

Main Learning Outcomes

On successful completion of the course students should be able to:

- To analyse critically basic theories that underpin the theory of clash of civilisations and opposing theories to it;
- To understand the dimensions of globalisation and its relationship with multiculturalism;
- To be familiar with the arguments and counterarguments about the debates on clash of civilisations, globalisation and multiculturalism;
- To identify the concepts of political Islam, the relationship with the classical thought in Islam, and to provide a basic framework for discussion of the main problems and issues in contemporary political Islam;
- Present sound written and oral argument and provide personal views for the development of debates about clash.

14. Islam and Muslims and International Relations: contemporary issues and twenty-first century challenges

Course Content

This course will examine politics and international relations with particular reference to how Muslim international relations have developed both in the light of Islamic political and legal frameworks and also contemporary issues and challenges of the twentieth and twenty-first centuries. It will look at the dialectics of ideal and application by exploring the concepts and ideals of justice, humanity and equality within Islamic sources in relation to particular case studies and theories of international relations. The course will also examine and critically evaluate relationships between Muslim and non-Muslim states and the political concepts of *shūra* (consultation), caliphate and *ḥakimiyyah*/*siyadah* (sovereignty) along with the Madinah *wathīqah* (document/agreement/constitution) and its application within contemporary political contexts. The course will also look into implications of the 9/11 tragedy for respectively foreign policy and international politics. It will allow students to learn and critically

review the different theories in politics and international relations from both Muslim and 'Western' perspectives.

Course Aims

- To examine contemporary issues in politics and international relations with particular reference to Muslim nations and societies.
- To discuss these issues with reference to Muslim political and legal frameworks, in particular the Shari'ah principles of Muslim Jurisprudence *(uṣūl al-Fiqh*) and *siyāsah shar'iyyah* (political law) and methodology relevant to international relations.
- To ground students in different theories of politics and international relations.
- To examine relationships within Muslim legacy (*turath)* for responding to global challenges on the basis of justice, mutual respect and humanity.
- To learn the key terminology and theoretical and methodological approaches within contemporary studies of international relations (e.g. realism, idealism and structuralism) and to relate these to discussions of Muslim approaches to this field of study.
- To examine the complexity of discussions of the concept and practice of democracy within contemporary Muslim contexts and within the broad framework of Islamic sources.
- To apply these issues to particular case studies of Muslim countries and societies.
- To be able to make contemporary analysis of the role played by some Muslim international organisations (OIC) in international affairs.

Main Learning Outcomes

On successful completion of the course students should be able to:

- Discuss the relationship between religion and politics in Islam and how this has been developed and understood in diverse ways through Muslim history;
- Demonstrate deep understanding and knowledge of basic Islamic concepts of international relations;
- Understand some of the political terminology developed by *usuli* (principles of Jurisprudence) scholars and have an understanding of the complexity of terms such as *shura* (argument, covenant, consultation), the caliphate and *hakimiyyah*/*siyadah* (sovereignty);
- Show knowledge of contemporary theoretical and methodological approaches within international relations.

15. Educational Studies: An Introduction

Course Content

The course examines social, historical and philosophical foundations underpinning modern conceptions of education and explores major contemporary perspectives on defining educational process and its central aspects: nature of learning and teaching. Exploring the relationship between education, culture and identity formation will be given a special attention. The other content areas are: role of education in multicultural/multifaith social polities, education and social inclusion, education and social change.

Course Aims

- To critically examine socio-cultural and philosophical foundations that have shaped contemporary conceptions of education.
- To enable students to develop critical thinking and active learning skills.
- To explore central aspects of the educational process: curriculum, teaching methods, assessment.

- To critically analyse the relationship between education and identity formation.
- To discuss the role of education in multicultural society with special reference to exploring the place of religious education in secular educational models.
- To explore the impact of education on social change through examining modernisation education in the case of the contemporary Muslim world.

Main Learning Outcomes

On successful completion of the course students should be able to:

- have a deeper knowledge and understanding of educational process and major perspectives on theory and practice of modern education;
- develop critical thinking and active learning skills;
- show deep awareness of about identity formation and education;
- be able to discuss issues informing education in contemporary multicultural society;
- develop their own philosophy of education.

16. Islamic Education: theory and practice

Course Content

The course will introduce the concept of Islamic Education through critically examining different perceptions and academic approaches developed to define the subject. The course explores main traditional and contemporary Muslim educational thought, educational institutions and discusses the possibility of developing a learner-centred approach in Islamic Education. The emphasis will be on the importance of contemporary educational research into Islamic Education, especially research springing from Social Sciences directed towards pedagogy and curriculum. The course will look at the theory and practice of Islamic Education in the

modern Muslim world and across the Muslim communities in the west.

Course Aims

1. To enable students to critically examine diverse approaches to define the concept of Islamic Education.
2. To familiarise students with the main outlines of educational philosophy within traditional and contemporary Muslim thought.
3. To discuss educational challenges facing Muslim communities in the western diaspora with a special reference to exploring the educational needs of Muslim youth.
4. To develop educational strategies to tackle religious extremism and address issues cornering faith development of Muslim young people in Britain.
5. To consider the possibility of developing a learner-centred approach to theory and practice of Islamic Education.
6. To emphasise the importance of contemporary educational research into Islamic Education, especially research springing from Social Sciences directed towards pedagogy and the curriculum.

Main Learning Outcomes

On successful completion of the course students should be able to:

- have a deeper understanding of the fundamentals of Islamic Education;
- be able to think educationally about Islam;
- be able to devise relevant research projects;
- be able to evaluate existing syllabuses, research for the teaching of Islam and be creative in this area;
- have developed skills in discussing and articulating to others problems and issues in Islamic Education.

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7

ASSESSMENT GUIDELINES[1]

Unless you have studied at postgraduate level before, you may find a significant difference between your experience at undergraduate level and teaching and learning on the Masters' programmes. Teaching is largely by directed reading with the focal point of each course being weekly seminars. Students are expected to take considerable responsibility for organising their own study time. The focus on learning is on the development of critical skills and depth knowledge, and not only on the accumulation of knowledge. This may require you to make some adjustments to your ways of working, but remember that this will also be the case with many of your fellow students.

The Aim of these Guidelines

This Guide is designed to help you in preparing essays and other written work for courses in Islamicjerusalem Studies. The advice offered here on formatting and submitting essays is relevant to all students taking modules in Islamicjerusalem Studies. This guide refers to the writing of essays in particular but it is relevant to the writing, research, formatting and submission of other pieces of written work.

Writing a Critical Review

In a number of courses you will be expected to write a critical review as your first piece of written coursework. The particular requirements of this piece of work may vary from course to course, but you may find the following guidelines useful:

This is not usually intended to be a review of complete books, but of articles or chapters from books, all of which are included in the recommended reading for the course, and which every student should read anyway. The review should be a report of around 2,000 words which analyses the contrasting perspectives of two different pieces of work.

The purpose of the critical review is to encourage you to read and compare two quite different articles. Each pair of articles will be on related, but not necessarily the same themes. In the review you will be expected to show some awareness and understanding of what each of the authors is arguing, and to make a comparison of their different perspectives. In some cases this may be obvious, but in other cases it has been left more up to you to analyse how and why the arguments and perspectives are different. For this you should read carefully (more than once!) both the articles, and think through any comparisons and contrasts you can find. Remember that you should be reading each of these articles as part of the recommended reading for the seminars, and you will also of course have the opportunity to discuss the readings in the seminars. In most cases your discussion and analysis of the articles will require further background reading around the topic. Your review should show awareness of wider reading, and cross-referencing where appropriate.

When writing the critical review, think about the following points:

Description

* What are these articles actually saying?
* Include a brief summary of the contents of both articles, to show that you are able to understand and report.

Analysis

* What are the key issues and/or questions coming out from both your readings?
* What are the arguments that each of the authors is putting forward?

* What points of comparison and contrast can you find between the arguments - are the authors arguing in different directions, or looking at the same problems in different ways?

Evaluation

* How do these articles relate to other works you have read? Do other authors engage with the same issues? Have you come across different ways of handling similar questions?
* How effectively are the arguments being presented? Do they convince you? If not, why not? Are you more in agreement with one or the other?
* Is there any way of resolving or bridging the perspectives of the two authors?

Make use of

* Recommended and supplementary material
* Look up reviews and discussions of the paper if possible in other books/articles
* Think about how the theory and issues discussed in the classes relate to themes of the article

A recommended structure for the critical review is as follows:

1. Introduction
2. Description of two articles:
   i) Article 1
   ii) Article 2
3. Comparison of the two articles
   i) Similarities
   ii) Points of difference and contrast
4. Analysis and evaluation
5. Conclusion

Writing an Essay

Researching Your Essays

(1) Always plan your work schedule well in advance - library resources are by no means infinite! Do not wait until the last minute to prepare your essay and then find that all the books are out!

(2) Shop around for source material. Don't just rely on the tutor's booklist for the essay, browse along the library shelves, use the computer catalogue to find any relevant material not on the reading list.

(3) Make a note of all references. Get into the habit of writing down the bibliographical details and page numbers next to any notes you make from books, etc. This will save you having to chase them up later. Credit will be given for well organised and well referenced essays.

Planning Your Essay

(1) The essay plan

It is important that you plan your essay. Make a list of the points which you want to discuss, make sure that you have an introduction and a conclusion. Do the sections of the essay fit neatly together? Is there a consistent theme or line of argument in your various points? Try to write a balanced essay - you will be given credit for discussing alternative views/interpretations rather than simply espousing a single perspective throughout. However, make clear what your own conclusions are on the basis of the evidence presented throughout the essay.

(2) Relevance

It is important to read the question through a number of times when planning and writing your essay. Ask yourself if you are keeping to the point of the question. Is what you are saying relevant to the question? The various sections of your essay should cover the relevant issues of the topic heading.

(3) How long should my essay be?

An essay that is too long will in all likelihood drift into waffle, whilst one that is too short will inevitably skip over the surface of the issues and be too superficial in its analysis. Make sure you follow the module handout's directions on essay and coursework word length, and stay with that limit. Tutors do not count words!

The Format of an Essay

(1) Presentation

Essays and other coursework must be printed. It is helpful if a margin of at least one inch is left down the left side of each page. Always check for spelling mistakes and grammatical errors. If necessary read your essay aloud; does it sound like it makes sense?!

(2) Content

What is looked for in the essay in Islamicjerusalem Studies is an intelligent, informed, and clearly reasoned answer to a set question. A student will be assessed for his or her ability to (a) expound concisely and accurately the views and arguments which emerge from the reading material, lectures, and seminar discussions; (b) compare, contrast and in general comment upon these views and arguments; and (c) argue for his or her own point of view on the set question. Where your position is identical with one which is found in the reading material, you should give reasons for preferring this rather than others. Remember to always back up your views with supporting evidence and argument.

Students are not expected to advance original and comprehensive theses in their essays. On the other hand mere repetition or paraphrase of the work of others will not by itself indicate either competence in argument or a grasp of the issues. Originality can be found, for example, in the selection of material for discussion, in the assessment and critical analysis of relevant issues, and in comparing and contrasting different points of view drawn from different sources. Creative flair and a willingness to approach ideas

from new and different perspectives are also to be encouraged.

(3) Paragraphs

Careful paragraphing can make a great difference to the ease with which a reader can follow the line of thought. Paragraphing is a technique to enable the reader to discern, grasp and absorb the key points in an argument. Paragraphs should be regarded as clearly-defined stages in the development of an argument. A simple rule is that each paragraph should contain only a single point, presented, amplified, and where necessary, argued for. In planning the essay it might be helpful to list the paragraphs under separate headings with a summary of the discussion and arguments to be presented in each. An essay constructed with many short paragraphs gives the impression of ill-digested notes, or jottings; an essay with only a few very long paragraphs appears to ramble aimlessly rather than to argue pointedly. Both will seem to their readers to be disorderly pieces whose ideas have not been thought through. In most cases, paragraphs should rarely be less than half a page or more than three-quarters of a page long.

Paragraphs should consequently be clearly marked off, *either* by noticeable indentation (that is, starting the line a short distance (at least 1.5 cm) to the right of the left-hand margin), *or* by leaving a line blank, *or* by both. An essay in which the paragraph divisions are not easily detected will appear rough and unfinished.

Do not indent after a long quotation unless it is intended to begin a new paragraph at that point.

Punctuation

Modern punctuation serves to define the structure of a sentence by marking off its constituent parts. The neglect or misuse of marks of punctuation will obscure meaning and hence is likely to mislead the reader.

Full stops [.] are the heaviest marks of punctuation. They signal the completion of a sentence: that is, they distinguish one coherent, self-contained statement from the next discrete point to be made. Commas should not be used between sentences, even simple one-clause sentences.

The colon [:] distinguishes two grammatically complete clauses where the full significance of the second depends upon its relationship to the first: it is usually followed by a conclusion drawn from the preceding statement, or by an enumeration, summation or illustration of the point which has been made. One of its commonest uses in essays is to introduce indented quotations.

The semi-colon [;] is a lighter stop, used between related points of equal significance, neither of which can stand by itself.

Commas [,] are used to distinguish parts of a single statement, but not to distinguish separate statements. Typical uses include: the separating off of an introductory adverb (e.g. 'However, El-Awaisi argues...'; 'Nevertheless, for Nye...'); the distinguishing of items in a list; marking out simple phrases and relative clauses which are readily detachable from the sentence.

Dashes [-] should not be used as a means to avoid choosing the appropriate punctuation mark. A dash can be used to set off an additional point, appended to a sentence as if in afterthought, often in an ironic or exclamatory way. It is better not to use dashes as if they were brackets.

A pair of brackets [( )] encloses a comment within the course of another statement while keeping it syntactically distinct.

Omissions should be indicated by three dots […]. (This is most commonly required within quotations.)

Single quotation marks [‘] should be used for quotations within your own prose and double quotation marks for quotations within a quotation. Note that indented quotations are not enclosed within quotation marks (since it is already clear that these are quotations).

Exclamation marks [!] should be used sparingly, if at all. Their frequent use gives the impression that the writer is over-excited.

The apostrophe [’] needlessly gives much trouble. It serves two purposes: first, it is used as a mark of omission, in the place of letters which have been left out (shouldn’t, didn’t etc.); secondly, it is used to signify possession (i.e. belonging to someone or something, e.g. John’s).

When used to signify possession, the apostrophe is placed before the ‘s’ with single nouns (e.g. Aziz’s,); with plural nouns, it is placed after the ‘s’ (e.g. Muslims’). (Note, however, that when the plural form of the noun does not take an ‘s’, the apostrophe is placed before the possessive ‘s’: so, children’s, not childrens’).

‘Its’ and ‘it’s’ are the commonest cause of confusion in this connection. ‘It’s’ is a shortened form of ‘it is’; the apostrophe signifies omission of the ‘i’ in ‘is’. The problem arises with ‘its’, which is the possessive form of the pronoun ‘it’, but does not have an apostrophe (computer spell check does not help). So:

it’s	=	it is
its	=	of it (possessive)
its’	=	does not exist

Abbreviations

Avoid colloquial abbreviations such as ‘don’t’, ‘aren’t’, ‘I’ll’.

Avoid the use of ‘etc.’: it suggests that you cannot be bothered to write down what you have in mind.

Common and accepted abbreviations are: e.g. (= for example); i.e. (that is); cp. or cf. (= compare); ff. (following, after a page reference). Their use, however, should be confined to references and annotation; they should not appear within the body of your text.

Quoting from texts

When you quote from a book or article that you have read it is very important that (i) you cite the source (see below and the section on plagiarism); and (ii) you show when you are using someone else's words. There are two ways in which you can show something is a quote: either by enclosing it in (single) quote marks, or by putting it into an indented paragraph. Please note, though, when quoting do NOT use italics – *italics are used to give emphasis to a point, not to show that you are quoting*.

If the quote is fairly short (approximately up to 40 words, or three lines) then put within quotation marks and include it within the run of the paragraph. For example, Talal Asad asks the question 'How does theoretical discourse actually define religion?' (Asad 1993: 44).

If the quote is any *longer* than 40 words, then it should *not* be within quotation marks but should be separated from the body of the text by: indenting every line; single spacing; and the leaving of a line space before and after. For example, to quote extensively from Asad:

The connection between religious theory and practice is fundamentally a matter of intervention—of constructing religion in the world (not in the mind) through definitional discourses, interpreting true meanings, excluding some utterances and practices and including others. Hence my repeated question: how does theoretical discourse actually define religion? (Asad 1993: 44)

After indented quotations, the resumed text should **not** be indented unless a new paragraph is intended. Note that in typed or word processed work all indented quotations are given in single spacing.

All quotations should faithfully reproduce the form of the original. Any omissions or alterations should be clearly indicated.

Care should be taken not to break up sentences by incorporating long quotations within them. Almost invariably, the result is that the reader loses the thread. After a long quotation, begin a new sentence.

Indented quoted extracts should make sense within themselves as isolated passages; run-on quotations should make sense within the sentence in which they are placed.

Language

Wherever possible/appropriate avoid sexist and gender exclusive language. For example, use 'human' instead of 'man', etc. Avoid slang terms. When using an English translation of an Arabic term, etc., mention the original in *italics* when the concept is first referred to, e.g. 'Islam favoured another method, namely *Tadafu* or counteraction as...'. Thereafter, the original term need only be mentioned in parentheses if attention is to be drawn to it.

References and citations

Always acknowledge your sources when writing an essay. All quotations and citations should carry a supporting reference which gives details of their source. The point of such reference is to make available the evidence on which an argument is based. If the reader is to be able to look at this evidence, she or he must be able to identify **both** the particular book which has been used **and** the place in the book where the relevant passage may be found.

There are a number of referencing systems that can be used, but the Institute expects that students use what is known as 'Chicago Manual of Style' (i.e. the 'author-date' system), details of which are as follows:

The Format of Text Citations
(For more detailed information see the Chicago Manual of Style (CMS), sec. 16.107-120)

Text citations in the Author-Date Style consist of the author's last name and the year of publication of the work cited. No punctuation is used between the name and the date.

Single Author
(Nairn 1997)

Multiple Authors
(Geis and Bunn 1997)

Group or Corporate Author
(Global Environment Coordination 1994)

For direct quotations the page number is also included.
(Nairn 1997, 73)

For direct quotations from sources without page numbers: use subheading, chapter, paragraph number, or other organisational division of the work.
(Yetman, under 'Slave Narratives during Slavery and After')

Citations taken from secondary sources
Are generally to be avoided as researchers are expected to examine the works they cite. If the original work is not available, the original and secondary source must be cited. The original author and date would be used in the text citation and as the beginning of the reference list entry.

i.e. the text citation would be:
(Sedwick 1844, 479)
and the reference list would be :
Sedgwick, T. 1844. *Thoughts on the proposed annexation of Texas to the United States*. New York: D. Fanshaw. Quoted in Rathbun, L. 2001. The debate over annexing Texas and the emergence of Manifest Destiny. *Rhetoric*

Footnotes

It is recommended that footnotes should be used sparingly. If you use the above form of citation then you do *not* need to use footnotes to cite references.

If you do use footnotes, then they should be for one of the following reasons:

1. you may wish to make additional points in your essay which are relevant but detract from the flow of argument, or
2. you may wish to mention a difference of opinion on an issue or a relevant statistic, etc.

In such situations, it may be the case that a footnote is the best place to insert a brief discussion of your point rather than in the main body of the essay. This can be a useful way of improving the flow of argument in your essay and may allow you to include supporting evidence or additional comments which you might otherwise leave out. Be wary however of putting too much in a footnote. Generally speaking if a note is longer than a few sentences, this suggests that the point may be important enough to be included in the main discussion, or alternatively that you are spending too long on a side issue.

Bibliography

At the end of the essay (or coursework), you should provide a bibliography of all the relevant texts used and/or referred to, giving full bibliographical details. If you fail to provide a bibliography or if your bibliography is incomplete or inaccurate, you may be penalised for submitting an

incomplete essay. The bibliography provides two important functions: it gives a rough impression of the books that you have consulted to write the essay, and it also provides full details of the sources that you have cited.

Entries in a bibliography should enable a reader to easily identify the precise version of any text which has been used. This is important since a reader consulting a different edition from the one used may find variations in the text or (more commonly) that the page references do not apply. Details of a book's publishing history are found on the imprint page (on the reverse of the title page).

Using the Chicago system, bibliographical references should begin with the surname of the author(s), and should be followed by forenames or initials, the date of the publication, the title of the book/article, the publisher and place of publication, and if appropriate the relevant page number(s) respectively.

The various styles for different types of publication are as follows. But remember, your bibliography should list each reference alphabetically by author's name.

Note, that when using Arabic/Islamic names of authors that begin with 'al-', the reference should go under the letter entry for the main part of the name. Thus al-Jabar should be included in references for J and not A.

Where several books are listed, the order should be alphabetical by authors' surnames. Where several books are listed under one author, the order should be chronological. If an author has more than one relevant publication in the same year you should distinguish between these works by adding letters of the alphabet to the year e.g. Cattan (1986a), Cattan (1986b).

Ordinarily, a bibliography need include only those works referred to in the text and notes.

The Format of Reference List

Single author

Nairn, Tom. 1997. *Faces of nationalism: Janus revisited*. London: New York: Verso.

Multiple authors

Geis, Gilbert, and Ivan Bunn. 1997. *A trial of witches: A seventeenth-century witchcraft prosecution*. London: Routledge

Edited Book

Sarat, Austin and Stuart Scheingold, eds. 1998. *Cause lawyering: Political commitments and professional responsibilities*. New York: Oxford University Press.

Group or corporate author

Global Environment Coordination. 1994. *Facing the global environment challenge: A progress report on World Bank global environmental operations*. Washington, DC: Global Environment Coordination Division, Environment Department, The World Bank.

Chapter or essay in book

Roell, Craig H. 1994. The piano in the American home. In *The arts and the American home, 1890 - 1930*, ed. Jessica H. Foy and Karal Ann Marling, 193-204. Knoxville, TN: University of Tennessee Press.

Article from a reference book

Not usually included in the reference list. (see CMS sec. 17.238).

Articles

(see Chicago Manual of Style, sec. 17.148-17.203)

Article in a journal (one author)
Bondonski, Ilya. 1989. Caring among the forgotten. *Journal of Social Activism* 14 (Fall): 112-34.

Article in a journal (multiple authors)
Liker, Andras and Tamas Szekely. 1997. Aggression among female lapwings, Vanellus vanellus. *Animal Behaviour*. 54 (3): 797-802.

Article in a popular magazine
Birnbaum, Jeffrey H. 1998. How to succeed at damage control. *Fortune*, March 30, 173-176.

Article in a newspaper
It is preferable to include newspaper references in running text (see CMS 17.191).

Example: In his 8 May 1998 *New York Times* article 'Pact on Israeli Pullback Hinges on Defining Army's role,' Steven Erlanger states...

If the newspaper citation needs to be included in the reference list, follow this model:

Erlanger, Steven. 1998. Pact on Israeli pullback hinges on defining Army's role. *New York Times*, May 8, A6.

Note: Different web browsers break the text in different places of a URL. The URL should begin on the same line as the rest of the citation information, with a break inserted after a slash, if needed.

Article from a full-text database
Zellner, Wendy. 2003. An insider's tale of Enron's toxic culture. *Business Week* March 31, 16. http://web.lexisnexis.com/universe/form/academic/s_guidednews.html.

Article from an e-journal collection
Miguel, Edward. 2004. Tribe or nation? Nation building and public goods in Kenya versus Tanzania *World Politics* 56(3):327362.
http://muse.jhu.edu/journals/world_politics/v056/56.3miguel.html.

Article from a free web e-journal
Shrum, Robert. 1996. Taxing Clinton's character. *Slate*, June 25. http://slate.msn.com/id/.

Web/Online
(Chicago Manual of Style, e-books: sec. 17.142-17.147, e-journals: 17.180-17.181, online magazines: 17.187, online newspapers: 17.198, e-mail and web pages: 17.234-17.237, and articles from full-text databases: 17.358-17.359)

Note: Different web browsers break the text in different places of a URL. The URL should begin on the same line as the rest of the citation information, with a break inserted after a slash, if needed.

Web page
Yetman, Norman R. 'An introduction to the WPA slave narratives.' *Born in slavery: slave narratives from the Federal Writers' Project, 1936-1938*.
http://memory.loc.gov/ammem/snhtml/snhome.html.

Article from a full-text database
Zellner, Wendy. 2003. An insider's tale of Enron's toxic culture. *Business Week* March 31, 16. http://web.lexisnexis.com/universe/form/academic/s_gulednews.html.

Article from an e-journal collection
Miguel, Edward. 2004. Tribe or nation? Nation building and public goods in Kenya versus Tanzania *World Politics* 56 (3): 327-362.

http://muse.jhu.edu/journals/world_politics/v056/56.3miguel.html.

Unpublished
(see Chicago Manual of Style, sec. 17.210-17.237)

Interview
'Unpublished interviews are best cited in text ..., though occasionally appear in ... reference lists.' (CMS 17.205) Rudolph, Frederick. 2001. Interview by author. Williamstown, MA, May, 15.

For more information on Chicago Manual of Style see:

http://www.williams.edu/library/citing/styles/chicago2.php
http://www.bedfordstmartins.com/online/cite7.html

The Harvard Referencing System is another most widely used referencing system in social sciences and humanities. For more information see Appendix 8 and the web link below:

http://library.curtin.edu.au/referencing/harvard.html

Avoiding Plagiarism

What is plagiarism?

Plagiarism is defined in the University of Aberdeen Code of Practice of Student Discipline document as the act of passing off as one's own the ideas or writings of another (for precise definitions, procedures, and punishments, see http://www.abdn.ac.uk/registry/quality/appendix5x15.pdf, sections 7.3, 8.2, 8.3 in particular).

Why should I be concerned about plagiarism?

- If you plagiarise, you are cheating yourself. You don't learn to write out your thoughts in your own words, and you don't get specific feedback geared to your individual needs and skills. Plagiarising a paper is like

sending a friend to practise a game of football for you - you'll never score any goals for yourself!

- Plagiarism is dishonest because it misrepresents the work of another as your own.
- Plagiarism violates the University of Aberdeen Code of Academic Conduct and can result in Suspension or Dismissal.
- Plagiarism devalues others' original work. Submitting a professional writer's work as yours is taking an unfair advantage over students who do their own work.
- It is wrong to take or use property (an author's work) without giving the owner the value or credit due. Further, copyright violations can result in fines or damages.

They said it so much better, shouldn't I use their words?

Learning to write is learning to think. Of course, you will not have a lot of original thoughts, very few of us do. But you will have your own original way of looking at things, which is a combination of everything you have done to this point in your life. As you read others' works and ponder, argue with, distil, reconcile yourself to, or reject them, you are growing intellectually, just as you would grow physically by lifting weights or playing the piano.

You thought you can use someone's words if you reference or cite the source?

You can, and this happens all the time in academia. It is necessary for building upon the works of others. The trouble comes when you start to use someone else's words all throughout your paper. Pretty soon your paper looks like nothing but a field of quotation marks with a few country roads in between (your few sentences) connecting them. This does not represent very much intellectual work on your part. You have assembled a paper rather than writing one.

What is a paraphrase, anyway?
To paraphrase is to state someone else's ideas in your own words. If you think about it a little, you will realise that it's something that we all do, all the time. Citing can seem like bogging down discourse, and in some of the papers you read it seems as though there are more references than the paper text itself. But yes, you do have to cite sources, even for paraphrase.

So when you are writing the paper, think about the reader and what questions he or she would ask. If you can imagine the reader saying: 'What was the source of that idea?' then you should cite it, even if you rewrote it in your own words.

My friends get stuff from the internet
So do you, so do I, so does everybody. The accessibility of virtually any text tempts to start with someone else's words in a word processor and massage them into a paper. You'll find out there are sites where you can download whole papers, and you'll be able to find articles about many topics within a moment's notice.

So how can you use material that's already in electronic form? It may be useful to print it out before you start writing and use it like you would a book. At least then cutting and pasting is not so convenient. Always write your papers from scratch, starting with a blank screen. Don't cut and paste from various documents. If you do cut and paste a little, make sure each passage is properly cited. Do the citation work at the time of writing instead of leaving it for the end. Be realistic about what you are doing. If you are doing a lot of cutting and pasting, chances are you are not writing a very good paper.

And obviously remember that, if you don't do this, and instead you present an essay that is based largely or even partly on a downloaded internet file that has not been

acknowledged and referenced properly, this is plagiarism and it will be dealt with seriously.

I thought that using someone else's work is a sign of respect

The simple and direct answer is the old adage 'When in Rome, do as the Romans.' If you had teachers who told you to assemble papers without listing sources, they did you a grave disservice. If you came from a country where the definitions of plagiarism are different, then you have some catching up to do here. Knowing how and when to cite is your responsibility. However, any course tutor or lecturer will be happy to help you do it.

I really didn't do it!

Did you know that you are responsible for plagiarising even if you don't know what it is? It is your responsibility to know. Even if you didn't mean to do it, if you did, and you get caught, it doesn't matter that you didn't know.

Know what plagiarism is: ignorance will not excuse a violation. Intentional plagiarism is deliberate copying or use of another's work without credit. Unintentional plagiarism can result from not knowing citation standards (e.g., 'I thought the Internet was free!'), from sloppy research and poor note-taking, or from careless 'cutting and pasting' of electronic sources.

Both intentional AND unintentional plagiarism are serious matters.

Transliteration

This is an important academic skill that students need to equip themselves with. It is particularly important for students who consult Arabic and Islamic sources in order to be able to represent/ transliterate correctly the Arabic terms and words in the English (Roman) alphabet. For example the Arabic word قياس is transliterated in English as *qiyās* and

then italicised. It is to enable the non-Arabic speakers to understand the representations of Arabic words and terms in English. Thus, it is indispensable for students to learn and master Arabic letters and their equivalents in the system of transliteration literally letter by letter.

Practical training in transliteration skills will be given over the programme. However, students should also take responsibility for learning this essential skill, and it is expected that students should be able to use the transliteration system accurately and consistently by the end of their first semester.

If you are in any doubt about transliteration speak to one of your course tutors, and there will of course be plenty of feedback given on this through course assessment. As a general rule of thumb, you should try to ensure that all Arabic text that you use is transliterated – if you find that this involves a lot of work, then see it as an excellent opportunity to develop the essential research skill of accurate transliteration.

Guide to Transliteration

SYSTEM OF TRANSLITERATION

Arabic	Transcription			
ء	’		ص	□
ا	a		ض	□
ب	b		ط	□
ت	t		ظ	□
ث	th		ع	‘
ج	j		غ	gh
ح	□		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
			ه	h

س	**s**		**و**	**w**
ش	**sh**		**ي**	**y or i**

Long	آ	**ā**
	و	**ū**
	ي	**ī**
Doubled	**وُ**	**uww (final form ū)**
	يُ	iy (final form ī)
Diphthongs	**وَ**	**au or aw**
	ىَ	**ai or ay**
Short	**-َ**	**a**
	-ُ	u

[1] This section has been taken from the *Postgraduate Student Handbook* of Al-Maktoum Institute (2006-2007), pp. 33-43.

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8

DEVELOPMENT OF RESEARCH SKILLS IN MPHIL AND PHD PROGRAMMES[1]

PhD in Islamicjerusalem Studies

The Masters' programme (taught or research-based) in Islamicjerusalem Studies can be the road leading to a PhD in Islamicjerusalem Studies.

The following is a check list of skills that the Arts and Humanities Research Council, the main UK funder of humanities research, recommends as the skills that doctoral research students would be expected to develop during their research training. These skills may be present at the start of the research programme, or otherwise developed through various means during the course of the research. It is expected that different mechanisms are used to support the development of these skills as appropriate, including self-direction, supervisor support and mentoring, institutional support, workshops, conferences, elective training courses, formally assessed courses and informal opportunities.

This check list is intended to give a common view of the skills and experience of a 'typical' research student, which will of course vary considerably according to particular circumstances. It is a useful list, nonetheless, to consult throughout the course of your research degree programme to see how skills that are relevant to both your thesis and your wider career goals are being developed through your time of study at the Institute.

(A) Research skills and techniques

To be able to demonstrate:

1. The ability to recognise and validate problems;
2. Original, independent and critical thinking, and the ability to develop theoretical concepts;
3. A knowledge of recent advances within one's field and in related areas;
4. An understanding of relevant research methodologies and techniques and their appropriate application within one's research field;
5. The ability to critically analyse and evaluate one's findings and those of others;
6. An ability to summarise, document, report and reflect on progress.

(B) Research environment

To be able to:

1. Show a broad understanding of the context, at the national and international level, in which research takes place;
2. Demonstrate awareness of issues relating to the rights of other researchers, of research subjects, and of others who may be affected by the research, e.g. confidentiality, ethical issues, attribution, copyright, malpractice, ownership of data and the requirements of the Data Protection Act;
3. Demonstrate appreciation of standards of good research practice in their institution and/or discipline;
4. Understand relevant health and safety issues and demonstrate responsible working practices;
5. Understand the processes for funding and evaluation of research;
6. Justify the principles and experimental techniques used in one's own research;
7. Understand the process of academic or commercial exploitation of research results.

(C) Research management

To be able to:

1. Apply effective project management through the setting of research goals, intermediate milestones and prioritisation of activities;
2. Design and execute systems for the acquisition and collation of information through the effective use of appropriate resources and equipment;
3. Identify and access appropriate bibliographical resources, archives, and other sources of relevant information.
4. Use information technology appropriately for database management, recording and presenting information.

(D) Personal effectiveness

To be able to:

1. Demonstrate a willingness and ability to learn and acquire knowledge;
2. Be creative, innovative and original in one's approach to research;
3. Demonstrate flexibility and open-mindedness;
4. Demonstrate self-awareness and the ability to identify own training needs;
5. Demonstrate self-discipline, motivation, and thoroughness;
6. Recognise boundaries and draw upon/use sources of support as appropriate;
7. Show initiative, work independently and be self-reliant.

(E) Communication skills

To be able to:

1. Write clearly and in a style appropriate to purpose, e.g. progress reports, published documents, and thesis;
2. Construct coherent arguments and articulate ideas clearly to a range of audiences, formally and informally through a variety of techniques;

3. Constructively defend research outcomes at seminars and viva examination;
4. Contribute to promoting the public understanding of one's research field;
5. Effectively support the learning of others when involved in teaching, mentoring or demonstrating activities.

(F) Networking and team working

To be able to:

1. Develop and maintain co-operative networks and working relationships with supervisors, colleagues and peers, within the institution and the wider research community;
2. Understand one's behaviour and impact on others when working in and contributing to the success of formal and informal teams;
3. Listen, give and receive feedback and respond perceptively to others.

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(G) Career management

To be able to:

1. Appreciate the need for and show commitment to continued professional development;
2. Take ownership for and manage one's career progression, set realistic and achievable career goals, and identify and develop ways to improve employability;
3. Demonstrate an insight into the transferable nature of research skills to other work environments and the range of career opportunities within and outside academia;
4. Present one's skills, personal attributes and experiences through effective CVs, applications and interviews.

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[1] This section has been taken from the *Postgraduate Student Handbook* of Al-Maktoum Institute (2006-2007), pp. 59-60.

9

PH.D THESIS AND MLITT DISSERTATIONS IN ISLAMICJERUSALEM STUDIES: 2002-2007

The founder has developed unique teaching programmes, based on current and progressive research, which take into consideration the needs and preferences of our local, national and international students, so that they can appreciate and understand the various schools of thought within a specific line of study. This has produced waves of postgraduate students with a first Master's degree in Islamicjerusalem Studies[1], students who hopefully now have a thorough grounding in the new field.

In addition, the founder has trained qualified students and created a team of young scholars in a variety of disciplines in Islamicjerusalem Studies and has conducted high quality research either at taught Master or PhD levels. Indeed, through his teachings and supervisory role, the founder has inspired and encouraged his postgraduate students to develop research into this new branch of human knowledge of Islamicjerusalem, its central frame of reference, vital nature, uniqueness, and various other aspects and dimensions. Many of his discussions and arguments, and much of his thought, have been studied seriously by his postgraduate students and developed into essays, dissertations and theses, all of which have contributed very positively to our knowledge of Islamicjerusalem Studies. The following list contains the PhD thesis and MLitt dissertation in Islamicjerusalem Studies at Al-Maktoum Institute for Arabic and Islamic Studies:

Degree of Doctor of Philosophy in Islamicjerusalem Studies

1. **Othman Ismael Al-Tel (Palestine)**
   The First Islamic Conquest of Aelia (Islamicjerusalem); a Critical Analytical Study of the Early Islamic Historical Narratives and Sources, Al-Maktoum Institute for Arabic and Islamic Studies/University of Abertay Dundee (2002).

2. **Maher Abu-Munshar (Palestine)**
   A Historical Study of Muslim Treatment of Christians in Islamicjerusalem at the Time of Umar Ibn Al-Khattab and Salah Al-Din with Special Reference to Islamic Value of Justice, Al-Maktoum Institute for Arabic and Islamic Studies/University of Abertay Dundee **(**2003).

3. **Mohamed Roslan Mohd Nor (Malaysia)**
   The Significance of Islamicjerusalem In Islam: Qur'anic and Hadith Perspectives, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen (2006).

4. **Aminurraasyid Yatiban (Malaysia)**
   Muslim Understanding of the Concept of al-Siyada (Sovereignty): an Analytical Study of Islamicjerusalem from the First Muslim Conquest until the End of the First Abbasid Period, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen (2006).

5. **Ra'id Fathi Jabareen (Palestine)**
   Muslim Juristic Rulings of Islamicjerusalem with Special Reference to Ibadat in Al-Aqsa Mosque: A Critical Comparative Study, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen (2006).

6. **Khalid El-Awaisi (Scotland - UK)**
   Mapping Islamicjerusalem: the Geographical Extent of the Land of Bayt al-Maqdis, the Holy Land and the Land of Barakah, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen (2006).

PhD Thesis currently in progress, due for submission in 2007/2008 and 2008/2009

1. **Fatimatuzzahra' Abd Rahman (Malaysia)**
   The Muslim Concept of Change: An Analytical Study on the Political, Social and Economic Changes in Islamicjerusalem from the First Islamic Conquest until the end of Umayyad Period (637 to 750CE), Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen.

2. **Abdallah Ma'rouf Abed Omar (Jordan)**
   The relationship between Prophet Muhammad and Islamicjerusalem, with special reference to his steps towards conquering it, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen.

3. **Mahmoud Mataz Kazmouz (Syria)**
   Islamicjerusalem as a model for multiculturalism, Al-Maktoum Institute for Arabic and Islamic Studies/University of Aberdeen.

Degree of MLitt in Islamicjerusalem Studies: Completed in 2003

1. **Aminurraasyid Yatiban (Malaysia)**
   The Islamic Concept of Sovereignty: Islamic Jerusalem During the First Islamic Conquest as a Case Study.

2. **Khalid El-Awaisi (Scotland - UK)**
   Geographical Boundaries of Islamic Jerusalem.

3. **Mohamed Roslan Mohd Nor (Malaysia)**
   Malaysian Muslim Non-Governmental Organization's Awareness Towards Islamic Jerusalem: Muslim Scholars Association of Malaysia (PUM) As a Case Study.

4. **Raja Hisyamudin Raja Sulong (Malaysia)**
   The Development of Islamic Jerusalem under the Mamluks Sultanate with Special Reference to the Urbanisation and Constructional Activities in the Walled City.

5. **Aisha Muhammad Ibrahim Al-Ahlas (Scotland - UK)**
   Islamic Research Academy (ISRA): 1994-2003. Background, Activities and Achievements with Special Reference to the New Field of Inquiry of Islamic Jerusalem Studies.

6. **Maimoan Herawati (Indonesia)**
   Islamic Jerusalem under the Latin Kingdom: The life of Muslims during the period 1099-1087 AD.

7. **Amanullah De Sondy (Scotland - UK)**
   Religio-intellecual activities of Muslims in Islamic Jerusalem from 7th -11th century.

Degree of MLitt in Islamicjerusalem Studies: Completed in 2004

8. **Fatimatuzzahra' Abd Rahman (Malaysia)**
   Political, Social and Religious Changes in Islamic Jerusalem from the First Islamic Conquest until the end of Umayyad period (637 to 750CE): An Analytical Study.

9. **Hany Mohamed Aly Beshr (Egypt)**
   The European Union and the Jerusalem Question: Analytical Study of the Official EU Position and Role.

10. **Paezah Binti Sabli (Malaysia)**
    The Fall of the Walled City of Islamic Jerusalem to the Crusaders: A Comparative Study between Muslims' and Christians' Accounts.

11. **Muhammad Herbawi (Palestine)**
    Umar's Administration System in Bilad al-Sham with Special Reference to Islamic Jerusalem.

12. **Rehab Sayed Mohamed Emam (Egypt)**
    The Umayyad Dome of the Rock in Islamic Jerusalem with Special Reference to its Calligraphy.

13. **Rizwan Ahmed (England - UK)**
    Authentication of the Hadith of the Virtues of Bayt al-Maqdis and al-Masjid al-Aqsa: Complete translation with Annotated Commentary.

Degree of MLitt in Islamicjerusalem Studies: Completed in 2005

14. **Abdallah Ma'rouf Abed Omar (Jordan)**
Towards the Conquest of Islamicjerusalem: The Three Main Practical Steps Taken by Prophet Muhammad: Analytical Study.

15. **Sarah Mohamed Sherif A. Aziz Hassan (Egypt)**
Women: Active Agents in Islamising[2] Islamicjerusalem from the Prophet's Time until the End of Umayyad Period.

16. **Najah Nadiah Amran (Malaysia)**
The Concept of Bayt-al-Maqdis in Hadith Literature: A Study of al-Bukhari, Muslim and Abu Dawud's Approaches and Understandings.

17. **Burhan Che Daud (Malaysia)**
The Vision of Nur al-Din Mahmud Zanki toward Liberating Islamicjerusalem: A Historical Analysis.

18. **Akhmal Bin Ayob (Malaysia)**
Islamicjerusalem as a Model for Multiculturalism, with Special Reference to the Time of Umar Ibn al-Khattab to the Time of Umar Ibn Abd al-Aziz.

19. **Ahmad Irfan bin Ikmal Hisham (Malaysia)**
The Early Stages of Liberating Islamicjerusalem from the Crusaders (1099 CE-1174 CE): An Analytical Study Based on Muslim Juristic Perspectives.

20. **Ramona Ibrahim (Egypt)**
Islamicjerusalem as a Model of Conflict Resolution: A Case Study of the Negotiations between Salah al-Din and Richard 1 the Lion-heart.

21. **Rosalind Anderson (Scotland - UK)**
An investigation into the significance of Jerusalem for those of Jewish, Christian and Islamic Faith and a detailed study on how the significance awarded to Jerusalem in these faiths affects any views, interpretations and comprehensions of the term Islamic Jerusalem/Islamicjerusalem and accompanying definition.

Degree of MLitt in Islamicjerusalem Studies: Completed in 2006

22. **Mahmoud Mataz Kazmouz (Syria)**
The Ottoman implementation of the vision of Islamicjerusalem as a model for multiculturalism with a special reference to Sultan Suleiman I, the Magnificent (1520 – 1566).

23. **Ashinida Aladdin (Malaysia)**
Intellectual activities in Islamicjerusalem under the Mamluks 648-923 AH / 1250- 1517AD.

24. **Rana Al-Soufi (Jordan)**
Treatment of non-Muslims in Islamicjerusalem under Fatimids' rule.

Postgraduate Diploma in Islamicjerusalem Studies

1. Alexander Fowler (Scotland – UK) (Nov 2004).

Postgraduate Certificate in Islamicjerusalem Studies

1. James Allinson (Scotland – UK) (July 2003)

Other Ph.D Thesis Sponsored by the Islamic Research Academy (ISRA) and awarded by other Scottish Higher Education Institutions during the early development of the New Field of Inquiry of Islamicjerusalem Studies.

1. **Loai Azmi Jebreel Al-Ghazawi (Palestine)**
The Legal Status of Jerusalem in Islamic Fiqh (Jurisprudence) and International Law, Glasgow Caledonian University (2001).

2. **Haithem Fathi Al-Ratrout (Palestine)**
The Architectural Development of Al-Aqsa Mosque in Islamic Jerusalem in the Early Islamic Period: Sacred Architecture in the Shape of 'The Holy', Strathclyde University (2002).

3. **Ahmad Jamil Ahmad Hamad (Jordan)**
   Jerusalem and the Politics of Settlement in the Middle East, University of Edinburgh (2002).

4. **Abeer Ismael al-Najjar (Jordan)**
   The Representation of the Question of Jerusalem in the British Press 1967-2000: *The Times*, *The Guardian* and *The Daily Telegraph*, University of Edinburgh (2003).

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1 The total number to date is thirty-two graduates in Islamicjerusalem Studies: six PhDs, twenty-four Masters, one Postgraduate Diploma, and one Postgraduate Certificate. During this academic year, 2006/2007, three PhD students are working on their theses and another three are doing MLitt in Islamicjerusalem Studies.

2 The author strongly disagrees with the usage of this terminology, 'Islamising Islamicjerusalem', in the context of Sarah's dissertation. Indeed, it goes against the recent historical findings, the historical nature of Islamicjerusalem, and its vision at the time under discussion in her dissertation. After she submitted her dissertation, the author felt bound to discuss this issue with Sarah at length. He also raised the point that, on examination of the dissertation, it was revealed that she did not mean 'Islamising Islamicjerusalem'. In addition, he pointed out that she used phrases such as 'underpinning the significance of Islamicjerusalem', 'demonstrating the significance of Islamicjerusalem', 'making the significance of Islamicjerusalem', and 'developing the significance of Islamicjerusalem'. Sarah agrees that this is not the appropriate terminology to use in this context.

GRADUATE STUDENTS OF AL-MAKTOUM INSTITUTE IN ISLAMICJERUSALEM STUDIES
From July 2003 to December 2006

Degree of Doctor of Philosophy in Islamicjerusalem Studies			
Nationality	**Male**	**Female**	**Total**
Palestine	1	0	1
Jordan	1	0	1
Malaysia	2	0	2
Israel	1	0	1
Scotland (UK)	1	0	1
TOTAL	**6**	**0**	**6**

Degree of MLitt in Islamicjerusalem Studies

Nationality	**Male**	**Female**	**Total**
Egypt	1	3	4
England – UK	1	0	1
Scotland – UK	2	2	4
Indonesia	0	1	1
Jordan	1	1	2
Malaysia	6	4	10
Palestine	1	0	1
Syria	1	0	1
TOTAL	13	11	24

Postgraduate Diploma in Islamicjerusalem Studies

Scotland – UK	1	0	1
TOTAL	1	0	1

Postgraduate Certificate in Islamicjerusalem Studies

Scotland – UK	1	0	1
TOTAL	1	0	1

	MALE	**FEMALE**	**TOTAL**
TOTAL GRADUATES	**21**	**11**	**32**

EPILOGUE

There is much we can look back on with pride. Indeed, the field's success is not only impressive but also well deserved. I feel very proud of the progress and growth in the last thirteen years. I am enormously privileged and honoured to be the Founder of this new innovative field of Islamicjerusalem Studies, which has been extremely successful in achieving its vision, mission, aims and objectives. It has been a remarkable period for the field.

For my part, I have been doing all I can to promote the new field of inquiry of Islamicjerusalem Studies. In the last thirteen years (1994-2007), I have successfully established a leading distinctive national and international centre of academic excellence for developing teaching and research in the Study of Islamicjerusalem of the highest standard. This is based on critical and analytical debate in which better understanding of Islamicjerusalem can be developed – both for Muslims and non-Muslims – in an environment focused on a common sense of purpose and belonging. I feel proud that Al-Maktoum Institute is playing a unique and key role in developing the new field and shaping and developing teaching and research in the Islamicjerusalem Studies at university level in the UK. Indeed, we are now a unique seat of learning and research-led institution of higher education, which offers postgraduate programmes of study (validated by the University of Aberdeen).

Through the Institute, I have also been actively working towards educating the next generation of scholars, both nationally and

internationally, and addressing the need of our societies by investing in human capital through preparing and developing an international core academic team of young graduates, as specialists in the field of Islamicjerusalem Studies, who meet the international standard. Indeed, Islamicjerusalem Studies is now at the centre of the Institute's vision and programmes structure. It is a great pride to see the continual growing success of our Master and PhD students in Islamicjerusalem Studies. With the last graduates in 2006, this brings the total of PhD and Masters graduates in Islamicjerusalem Studies to 30. Indeed, as the Founder of the field, I feel very proud that we have now a community of 30 graduates working across the globe at several levels. These students are to be highly commended for their hard work. They are truly one of the field's greatest assets. I am absolutely delighted that we are playing our part in educating the new generation of scholars who will take that message of Islamicjerusalem out into the wider world, and will go out into the world of work ready to challenge the old ways of thinking, teaching and learning.

At the personal and professional levels, the last thirteen years of establishing and developing the field have been challenging, demanding, hard and tiring work BUT an enjoyable experience. In each successful step, I have felt very strongly that we are making a positive change and making history. I believe that we have made a groundbreaking development at the academic levels. Indeed, the last thirteen years have been inspiring years where through the results of our major academic research we have begun a constructive dialogue and debate on Islamicjerusalem Studies.

Yet, I know there is still much to do to develop and promote the field. To help better understand the region and its unique vision, there is an urgent need to establish and develop this new field in both the west and the Arab and Muslim world. Although we were successful in establishing and developing the new field within the Scottish higher education institutions through the establishment of Al-Maktoum Institute in Scotland, we urgently need to establish this new field in the Arab and Muslim higher education

institutions. Through the Institute in Scotland, we have done everything possible to develop the field, BUT this is not enough.

At this stage of developing the new field of Islamicjerusalem Studies, it is time to establish the field in the Arab and Muslim world which will hopefully complete the circle of laying the foundation for its new vision and frame of reference. This aim will be one of my top priorities in the coming years.

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APPENDICES

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عبد الفتاح محمد العويسي المقدسي

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

APPENDIX I

THE FUTURE DEVELOPMENT OF THE NEW FIELD OF INQUIRY OF ISLAMICJERUSALEM STUDIES

With profound gratitude to HH Shaikh Hamdan Bin Rashid Al-Maktoum, Deputy Ruler of Dubai and Minister of Finance and Industry in the United Arab Emirates for his patronage and continued support of the Al-Maktoum Institute and the new field of inquiry of Islamicjerusalem Studies.

Where we have been

In accordance with the saying 'the facts of today are the dreams of yesterday, and the dreams of today are the facts of tomorrow', the Al-Maktoum Institute is seeking to implement Shaikh Hamdan Bin Rashid Al-Maktoum's vision for the future development of the new field of inquiry of Islamicjerusalem Studies.

Through the generous patronage of Shaikh Hamdan Bin Rashid Al-Maktoum, the Al-Maktoum Institute and ISRA have been successful in establishing this new field of inquiry, particularly through its now being offered at postgraduate level at British universities – as an MLitt and PhD programme at the University of Aberdeen. It is very clear that Shaikh Hamdan Bin Rashid Al-Maktoum's generosity in funding several postgraduate scholarships in Islamicjerusalem Studies in April 1999 was the major turning point for the establishment of the new field of inquiry. His passion and commitment to develop Islamicjerusalem Studies led to the establishment of the Al-Maktoum Institute for Arabic and Islamic Studies in Dundee.

On 21st April 2003, Mirza al-Sayegh, Chairman of the Institute Board, stated that 'The most recent and perhaps the clearest example of HH Shaikh Hamdan's commitment in ensuring the development of Islamicjerusalem Studies is the establishment of the Al-Maktoum Institute here in Dundee.' On 21st April 2003, Lord Elder, Chancellor of the Al-Maktoum Institute, stated in his introduction to the 2003 International Academic Conference on

Islamicjerusalem, 'We feel proud that the new field of inquiry of Islamicjerusalem Studies was founded on the intellectual and academic hard work of our Principal, Professor El-Awaisi. From the initial efforts, determination and clear vision of one man, we are now seeing this new field of inquiry flourishing.'

In the 2004 International Academic Conference of Islamicjerusalem Studies, Professor El-Awaisi first provided the concise definition of Islamicjerusalem Studies, which has now been further refined and developed as presented below. In January 2006, Professor Abd al-Fattah El-Awaisi published the ground breaking key reference work on the subject, *Introducing Islamicjerusalem* (Al-Maktoum Institute Academic Press, 2006).

Indeed, the unique relationship between HH Shaikh Hamdan Bin Rashid Al-Maktoum and Professor Abd al-Fattah El-Awaisi is a model of a relationship between a ruler and a scholar, based on trust, respect, and full co-operation, which has led to the successful translation of both visions and dreams into reality.

The next stage

On the basis of the success so far in establishing this new field of inquiry in the UK, the Centre for Islamicjerusalem Studies is now looking towards promoting and expanding the new field on an international basis. It is proposed to develop three regional centres – or hubs – from which the field can be promoted:

- The Al-Maktoum Institute for Arabic and Islamic Studies, in Dundee for Europe;
- A basis in Malaysia for that country and for South East Asia;
- A centre within the Arab countries.

Teaching and research on Islamicjerusalem Studies should also be encouraged and supported on an international basis. However, any developments in teaching and research in this area should be linked closely to the Centre for Islamicjerusalem Studies at the Al-

Maktoum Institute for Arabic and Islamic Studies, and should be firmly rooted in the following principles:

i) In accordance with the recommendations of the Dundee Declaration on the future development of the study of Islam and Muslims, the teaching of Islamicjerusalem Studies should be both in English and Arabic;

ii) The involvement of the Al-Maktoum Institute will be necessary to ensure that teaching in this important area focuses on academic research.

Conclusion

In conclusion, Al-Maktoum Institute in Dundee are most grateful to Shaikh Hamdan Bin Rashid Al-Maktoum for his support for the continuing development of the field of Islamicjerusalem Studies. We are very proud and honoured to be given this opportunity to work to pursue his vision for developing this new field of inquiry.

البروفيسور الدكتور
عبد الفتاح محمد العويسي الإدريسي

Islamicjerusalem: A New Concept and Definitions (Abd al-Fattah El-Awaisi (2005), *Introducing Islamicjerusalem* (Al-Maktoum Institute Academic Press).

> **Islamicjerusalem** is a new terminology for a new concept, which may be translated into the Arabic language as Bayt al-Maqdis. It can be fairly and eventually characterised and defined as a unique region laden with a rich historical background, religious significances, cultural attachments, competing political and religious claims, international interests and various aspects that affect the rest of the world in both historical and contemporary contexts. It has a central frame of reference and a vital nature with three principal intertwined elements: its geographical location (land and boundaries), its people (population), and its unique and creative inclusive vision, to administer that land and its people, as a model for multiculturalism.

Islamicjerusalem Studies can be fairly eventually characterised and defined as a new branch of human knowledge based on interdisciplinary and multidisciplinary approaches. It aims to investigate all matters related to the Islamicjerusalem region, explore and examine its various aspects, and provide a critical analytic understanding of the new frame of reference, in order to identify the nature of Islamicjerusalem and to understand the uniqueness of this region and its effects on the rest of the world in both historical and contemporary contexts.

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

APPENDIX II

DUNDEE DECLARATION

For the Future Development of the Study of Islam and Muslims

First international symposium on Islamic Studies
Islamic Universities League and Al-Maktoum Institute for Arabic and Islamic Studies

In a spirit of co-operation, the delegates of the first international symposium on the development of Islamic Studies organised by the Islamic Universities League and the Al-Maktoum Institute for Arabic and Islamic Studies in Dundee, under the patronage of HH Shaikh Hamdan Bin Rashid Al-Maktoum, Deputy Ruler of Dubai and Minister of Finance and Industry in the United Arab Emirates, have agreed to make the following declaration of our common ground, and shared interests and goals:

1. We recognise the need to develop the Study of Islam and Muslims as the development of a discipline with long established roots, but which must now face the challenges and opportunities of the twenty-first century.
2. We share a common aim to build bridges and to provide a meeting point between the Muslim and Western worlds of learning and to encourage scholarship and academic co-operation at this crucial time.
3. We acknowledge that the acceptance of the Al-Maktoum Institute into the Islamic Universities League is an important step towards achieving this goal. Co-operation between Islam and the West in the last century began with Muslim-British relations. The Al-Maktoum Institute in Dundee is a symbol of co-operation which bridges the gap between Islamic civilisation and the West.
4. The Islamic Universities League, which consists of more than one hundred universities, including Al-Azhar University, encourages all creative efforts in the domain of establishing Islamic universities and academic institutes. It

supports all efforts to present the image of Islam as a religion which aims at liberating human kind, supporting human rights, and the good of all humanity.

5. The crisis in the contemporary Muslim world is the absence of co-operation between knowledge and power. We are in pressing need to adopt and lead academic, scientific, ethical studies, that are objective to work to change the image of Islam in the West.
6. We seek to work towards the encouragement of research and teaching in a focused field of the Study of Islam and Muslims.
7. This developing field of inquiry is highly indicated in historical, sociological, political, anthropological, gendered, and legal aspects of the Study of Islam and Muslims.
8. As a discipline, the Study of Islam and Muslims must seek to develop and define itself as post-orientalist and multicultural, in which it is recognised that there is no single methodology or approach, but is both inter-disciplinary and multi-disciplinary.
9. The Study of Islam and Muslims is based on a principle of respect by all involved in this field of academic study, in which both Muslims and non-Muslims can share together a common sense of purpose and belonging.
10. At the root of this discipline is a shared ethic of research, which the group and its networks will seek to define as a source of good academic practice for the field. This ethic is based on principles of multimethodology, multiculturalism, academic freedom, human rights, tolerance, etc., and these aspects are all deeply rooted in the teachings of Islam.
11. Scholars, researchers, and teachers within the Study of Islam and Muslims are expected to be trained to the highest possible standards in the field of their research.
12. Most importantly, the Study of Islam and Muslims is based on achieving the highest quality of research and teaching based on critical, analytic, and scientific standards.

13. In short, the Study of Islam and Muslims should be based on the principle of 'One Discipline, Many Approaches', which is pursued by a cross-cultural academic body which may include people of any faith. The differences between our cultural and religious backgrounds are what give strength and importance to this field of study, and the different cultural lenses that we each bring add to our pursuit of a common intellectual goal.

As practical steps to achieve after the conclusion of the symposium, we agree to work together to achieve the following goals:

1. To seek to develop in the UK a new professional academic network or association for the field of the study of Islam and Muslims, open to all scholars with an interest in the academic study of the field, which may be called, for example, the British Association for the Study of Islam and Muslims (BASIM). The Al-Maktoum Institute will offer its facilities to work to establish this group, in particular through the hosting of BASIM's first conference.
2. From this, to further develop a European and/or International network or association for the same.
3. For the Islamic Universities League to work as a central focus for the development of this post-orientalist field of studies.
4. To foster active co-operation and collaboration between institutions and organisations, particularly through establishing common research and teaching projects.
5. To actively promote the development of the new field of inquiry of Islamicjerusalem Studies as a core part of the curricula of all Islamic Universities. As the pioneers of this new field of inquiry, the Al-Maktoum Institute will play and co-ordinate a major role in this development.

6. To establish a group with the remit to draw up and disseminate a shared statement on research ethics and good practice for the field of the study of Islam and Muslims.
7. To encourage the application of research methodologies of verification and amendment in the field of Islamic historical studies, particularly to aid the development of post-orientalist studies of Islam and Muslims.
8. We agree upon paying attention to the importance of the study of fiqh and usul-al-fiqh in the study of Islam and Muslims to better understand legal rules from original sources.
9. To encourage the development of high quality reference works, such as a dictionary of technical terminology or an encyclopaedia, to address the teaching and research needs of the future study of Islam and Muslims.
10. Universities in Muslim and Western countries should ensure that the teaching of Arabic and English and other European languages should go hand-in-hand for the development of the study of Islam and Muslims in the twenty-first century.
11. The Islamic Universities League will take the lead for Muslim universities to provide modules in English and other major contemporary languages.
12. In recognition that the historical division of the world into 'dar-al-harb' and 'dar-al-islam' is not based on any Islamic legal principles, we will work towards the holding of a symposium on this issue which includes both historians and fuqaha. However, as a term which is subject to considerable misuse in the contemporary world, we also urge all scholars in the field of the study of Islam and Muslims to work towards a better understanding of contemporary global, cultural, religious, and national differences.

In conclusion, we are most grateful to Shaikh Hamdan Bin Rashid Al-Maktoum for his support both for the Al-Maktoum Institute in Dundee and for the international symposium, which is being held for the first time in Scotland, and feel proud and honoured to be given the opportunity to work to pursue his efforts for developing this new stage for the establishment of the field of Islamic Studies as part of the pursuit of creating better understanding and communication across the world. We have achieved the bringing together of a network of distinguished international scholars for debate, and through our common dialogue we can now work towards the development of the field of the study of Islam and Muslims in a spirit of multiculturalism, and to enhance the understanding between the Arab and Muslim worlds and the West.

Dundee 18 March 2004

البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

APPENDIX III

FINAL STATEMENT
of the 2007 International Academic Symposium on 'Multiculturalism and Cultural Engagement: Mapping an Agenda for the Twenty-First Century'

In the spirit of engagement and mutual respect, Zayed House for Islamic Culture (United Arab Emirates) and Al-Maktoum Institute for Arabic and Islamic Studies (Scotland–UK) have organised the 2007 International Academic Symposium on 'Multiculturalism and Cultural Engagement: Mapping an Agenda for the Twenty-First Century', on Sunday 8 April 2007 at Emirates Palace (Abu Dhabi). Five prominent scholars and intellectuals presented papers on the following topics:

- Multiculturalism and Cultural Engagement in the Twenty-First Century
- Islamicjerusalem as a Model for Peaceful Co-existence, Cultural Engagement, and Multiculturalism
- Education in Multicultural States: UAE as an Example
- How to Bridge the Trenches amongst Cultures, with special focus on the relation between Islam and the West
- The Challenges of Multiculturalism

Following their intellectual discussions of these distinguished papers, the delegates of the Symposium have agreed to make the following declaration of our common ground, and shared values and goals:

ABU DHABI DECLARATION FOR CULTURAL ENGAGEMENT

1. Multiculturalism not only requires a toleration of others, it also necessitates finding ways of mutual co-operation and cultural engagement between communities and individuals at all levels of society. It is both concerned with the mutual acceptance of, and mutual respect for, difference and the requirement for common ground.
2. The differences between our cultural and religious backgrounds are what give strength and importance to our communities, and the different cultural lenses that we each bring add to the pursuit of our common goal.
3. We share a common aim to build bridges, to provide a meeting point between the Muslim and Western worlds of learning, and to encourage scholarship, academic co-operation, and cultural engagement at this crucial time.
4. We seek to work towards cultural engagement at all levels: within both academic and community contexts, and between religions and cultures, and also within and between religious and cultural communities.
5. The Arab Muslim history provides us with several examples of peaceful co-existence between peoples, religions and cultures. 'Umar's Assurance of Safety and the central principle of Islamicjerusalem provide a key model for multiculturalism, cultural engagement, and mutual understanding and respect. Indeed, Islamicjerusalem gives us a model of a common space in which people from different backgrounds can live together in a centre in which diversity and pluralism thrive.
6. We have to work at all levels to break down the barriers that separate and divide the contemporary world, particularly in the areas of cultural engagement and education.

7. To improve understanding between people we need to promote cultural engagement that will see people acknowledging and respecting their differences, but being willing to work together in peaceful co-existence.
8. Multicultural education is the key means to defeat fundamentalism and extremism and will contribute to the achievement of common ground and space, mutual respect, and peaceful co-existence between and within people, nations, religions, and cultures.
9. We recognise the need to develop Islamic Studies at higher education level, to address the needs of our local and international societies, and to prepare our graduates to take their place in developing their society.
10. To develop Islamic Studies in the twenty-first century and enhance cultural engagement and constructive dialogue, universities in both Muslim and Western countries should ensure that the teaching of Islamic Studies should be in both Arabic and English languages (should go hand-in-hand).
11. The call for this new agenda for cultural engagement through education is timely and necessary, particularly to prevent the misguided and narrow interpretation of Islam, which is the source of so many problems in our societies.

As a conclusion of the Symposium, the delegates have agreed to work together to achieve a practical step, which is the establishment of an academic and cultural institute in the Arab Muslim world, which seeks to enhance two-way traffic between and within people, cultures, and religions. This institute will lay the foundations for the new agenda for cultural engagement through higher education. The mission of this institute should be:

- to educate the next generation of scholars and practitioners, locally, regionally and internationally, to enable them to face the challenges and opportunities of a

diverse and multicultural society and world in the twenty-first century

- to be a research-led centre of excellence, to promote intelligent debate and understanding on cultural engagement and Islam and the role of Muslims in the contemporary world
- to generate an atmosphere in which constructive dialogue and engagement will take place rather than a clash

Zayed House for Islamic Culture recommend that such a new institute should be created in the United Arab Emirates, in particular, in Abu Dhabi, as a place of tolerance and peaceful co-existence.

In conclusion, the delegates are most grateful to HH Shaikh Khalifa Bin Zayed Al-Nahyan, President of the United Arab Emirates, and to HH General Shaikh Mohammed Bin Zayed Al-Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, for their support for this international academic symposium.

Emirates Palace
Abu Dhabi, UAE
8 April 2007

APPENDIX IV

NEW INTERPRETATION BY LEADING ACADEMIC WILL HELP TO BEAT MUSLIM TERRORISTS

- **Muslim fundamentalists waging war against non-Muslims are going directly against the core Muslim teachings of the Qur'an and Prophet Muhammad.**
- **New interpretations of the Qur'an should mean peace and not war between religions.**
- **Academics should take their work away from religious or political activist agendas.**
- **A model for 'global common space' and 'peaceful co-existence and mutual respect' which leads to security, stability, and prosperity.**
- **Islamicjerusalem should be an 'open' region and a 21st century model for multiculturalism.**

Those are among the challenging conclusions in a new book written by one of the UK's leading academics in the Study of Islam and Muslims, Professor Abd al-Fattah El-Awaisi. Professor El-Awaisi, who is Principal and Vice Chancellor of the Al-Maktoum Institute in Dundee, and introduced the new field of Islamicjerusalem studies five years ago.

In his book *Introducing Islamicjerusalem*, published by Al-Maktoum Institute Academic Press, he is trying to address some of the sensitive key issues and promote intellectual and academic debate with new lines of explanation. One of the most interesting and challenging aspects of the book is how Professor El-Awaisi supports his central arguments by referring to the core Muslim sources but with new interpretations.

The book presents his explanation of what is meant by this new term and concept by looking at three key elements: its geographical location, its people, and its inclusive vision for the area to be a model of multiculturalism.

In his book Professor El-Awaisi says the area that covers Islamicjeruslaem is not a city but a region with many cities, towns and villages ranging over an area of more than 250 square miles. Within its boundaries lie the cities of Jerusalem, Nablus, Ramallah, Jericho and Hebron.

Over the years Muslims, Christians and Jews have fought over and made claims to the land but the author maintains that Islamicjerusalem should be regarded as a 'land for everyone'. The basis for this conclusion is a new study of 'Umar's Assurance of Safety to the People of Aelia,' a more detailed re-examination of text from the Qu'ran to gain an improved literal and inside translation from Arabic into English and a conclusion by the author that one established translation of Umar's Assurance is in fact a fake. Umar Ibn al-Khattab was the second Caliph after Muhammad, and his conquest of the region Aelia in the 7th century, now known as Islamicjerusalem, and his Assurance of Safety to the people of all religions and none who lived in the area at the time is presented by Professor El-Awaisi as the foundation of multiculturalism and a model for conflict resolution today.

He goes on to argue, using text from the Qu'ran, that Adl (the concept of justice) means Muslims must deal with non-Muslims justly. (Qur'an 5:8) He uses the words of the Prophet Muhammad to denounce Muslim fundamentalists by quoting Muhammad who said: 'He who hurts a non-Muslim hurts me, and he who hurts me hurts Allah.'

Professor El-Awaisi also presents an interesting account about the Najran Christian delegation that came and visited Prophet Muhammad in Madinah. Muhammad not only welcomed them in his Mosque but also allowed them to say their prayers there. 'During their visit, they used to pray in one part of the Prophet's Mosque while the Muslims performed their prayers in another part.'

Professor El-Awaisi argues that closer study of the history of Islamicjerusalem and better translation of the Qu'ran shows Muslims should believe that all humans are from the one family

and despite different races and cultures should treat everyone, especially non-Muslims, in the same way they would treat their parents, with *Birr* (love and passion Qur'an 60:8-9). He argues that the Qur'an also requests followers of Islam to solve conflict through argument in the 'most beautiful and polite' manner and not through violence. (Qur'an 16:125)

He also takes issue with some academics who present their works as part of a political or religious agenda, and calls for a separation between political and religious activism and scholarship. He goes on to argue that Umar's historical Assurance is a lesson from the past that should be adopted in the 21st century. 'Our understanding of Islamicjerusalem as a model for multiculturalism could be seen as the twenty-first century's contribution to establishing a new agenda and new frame of reference for safety, peace, stability, security, progress, development and prosperity in the region.'

'Umar was trying to resolve a local conflict with an international approach - in other words he was 'thinking globally' and 'acting locally'. Umar's Assurance of Safety not only rejected the notion of the supremacy of one people or race over others but also presented Islamicjerusalem as a model both for multiculturalism and for conflict resolution.

'It presents a model for peaceful co-existence and mutual respect and offers a way for people from different religious and cultural backgrounds to live together in an environment of multiculturalism and religious and cultural diversity and tolerance. This is a lesson which is vital for us to learn in today's world, especially after the 7th of July London bombings.'

Professor El-Awaisi concludes that Islamicjerusalem should now be regarded as a 'global common space' where the human family could live together in peaceful co-existence.

The book launched on January 30 2006 at the Scottish Parliament in Edinburgh. Its conclusions also be discussed at an international academic conference being held at the Al-Maktoum Institute in Dundee later this year.

البروفيسور الدكتور
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البروفيسور الدكتور
عبد الفتاح محمد العويسي المقدسي

ISLAMICJERUSALEM STUDIES

- is a New Field of Inquiry, and a new branch of human knowledge based on interdisciplinary and multidisciplinary approaches to the study of the Islamicjerusalem region.
- was founded by Professor Abd al-Fattah El-Awaisi, a British Arab historian, in the UK in 1994.
- is working towards educating the next generation of scholars, both nationally and internationally, and addressing the needs of our societies by investing in human capital through preparing and developing an international core academic team of young graduates, as specialists in the field, who meet the international standard.
- An academic referred journal *Journal of Islamicjerusalem Studies* in both English and Arabic languages, has been published since 1997.
- An 'Annual International Academic Conference on Islamicjerusalem Studies' has been held in the UK since 1997 (the forthcoming conference is the ninth conference which will be held on 1 June 2007).
- To institutionalise this new field in the UK:
    - the post of 'Chair in Islamicjerusalem Studies' was created in 2001.
    - the research centre 'Centre for Islamicjerusalem Studies' was established in 2002.
    - taught and research postgraduate programmes which lead to MLitt and PhD degrees from the University of Aberdeen have been founded.
    - a number of research dissertations and theses have been written in the field (10 PhD theses and 24 dissertations) between 2002 and 2006.
- A number of monographs have been published in this field, including the groundbreaking monograph *Introducing Islamicjerusalem* which was launched in three countries: UAE at Zayed University on 25 December 2005, Scotland – UK at the Scottish Parliament in Edinburgh on 30 January 2006, and Qatar at Qatar University on 9 March 2006. In addition, it was translated and published in Arabic by Dar El-Fikr El-Arabi in Cairo in December 2006. It is also in the process of being translated and published (2007) in French and Malay.
- For a long time, the Founder has been adamant that 'the political agenda and its activisms and scholarship be separate'. He argues very strongly that 'political movements, religious or secular, in the Arab Muslim countries, restrict the intellectual development of scholars and impose restrictions on their freedom of thought.' He also argues, 'To be taken seriously, any academic agenda should be taken away from religious or political agendas.' However, he encourages engagement and co-operation between 'Knowledge and Power'.

دراسات بيت المقدس

(الأحلام تتحول إلى حقائق)

- حقل معرفي أكاديمي جديد، وفرع جديد من المعرفة الإنسانية القائمة على منهجية الحقول المعرفية المتداخلة والمتعددة لدراسة إقليم بيت المقدس.
- تأسس عام 1994 في بريطانيا على يد المؤرخ الفلسطيني البروفيسور/ عبد الفتاح العويسي.
- يعمل على تشكيل وتخريج نواة من المختصين الأكاديميين المحترفين على المستوى الدولي، وتطوير قدرات وكفاءات أكاديمية على مستوى عالٍ.
- تصدر له مجلة أكاديمية محكمة باللغتين العربية والإنجليزية "مجلة دراسات بيت المقدس" منذ عام 1997.
- يعقد له "مؤتمر أكاديمي دولي سنوي" في بريطانيا منذ عام 1997 (المؤتمر القادم هو المؤتمر التاسع في 2007/6/1).
- استحدث لهذا الحقل المعرفي منصب "أستاذ كرسي لدراسات بيت المقدس" في بريطانيا عام 2001.
- أسس له مركز بحوث "مركز دراسات بيت المقدس" في بريطانيا عام 2002.
- أنشأ له برنامج تدريسي لمنح درجتي "الماجستير" و"الدكتوراة" في "دراسات بيت المقدس" من جامعة أبردين العريقة (الدراسة والبحث باللغة الإنجليزية فقط).
- كتب في موضوعاته عدداً من الأطروحات الأكاديمية باللغة الإنجليزية (10) رسائل دكتوراة، و(24) رسالة ماجستير.
- طبع في موضوعاته عدداً من الكتب الأكاديمية، يأتي في مقدمتها الكتاب الهام والمميز "تقديم بيت المقدس" للمؤرخ الفلسطيني البروفيسور/ عبد الفتاح العويسي الذي كتبه بداية باللغة الإنجليزية ونشره الناشر الأكاديمي لمعهد آل مكتوم في بريطانيا عام 2005، ثم ترجم إلى اللغة العربية ونشرته دار الفكر العربي بالقاهرة عام 2006، وترجم – كذلك – إلى اللغة الفرنسية والماليزية وسيتم نشرهما هذا العام (2007).
- يدعو المؤسس لهذا الحقل المعرفي – ومنذ عهد بعيد – إلى "ضرورة الفصل بين البرامج والنشاطات السياسية الحزبية وبين العمل البحثي الأكاديمي". ويؤكد بقوة أن "الحركات السياسية – سواء العلمانية أم الدينية – في الدول العربية والمسلمة تحد من التطور الفكري للعلماء، وتضع القيود على حريتهم الفكرية". ويحاجج بأنه "إذا أردنا أن نأخذ أية خطة عمل أكاديمية مأخذ الجد، فلابد من فصلها عن الإرتباطات السياسية الحزبية والتزاماتها". ويطالب بضرورة التواصل والتعاون بين "المعرفة والسلطة".